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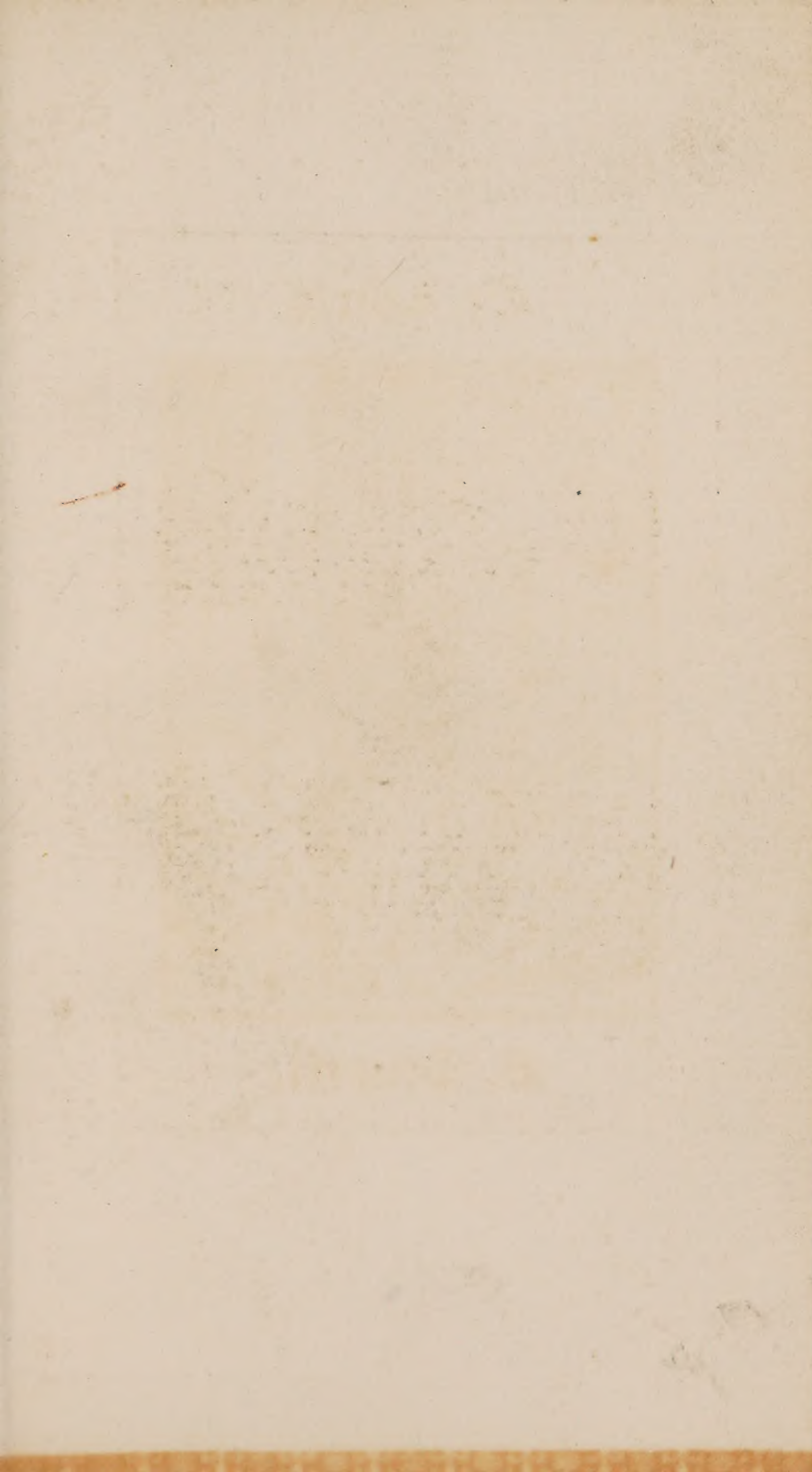
# Ex Libris



G. Bennett.

SHORT (n)

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A SHORT  
ENQUIRY

Concerning the

Hermetick Art.

Address'd to the STUDIOUS  
THEREIN.

---

By a Lover of *Philaethes*.

---

To which is Annexed,  
A Collection from *Kabbala De-  
nudata*, and Translation of  
the Chymical-Cabbalistical  
Treatise, Intituled, *Æsch-  
Mezareph*; or, *Purifying Fire*.

---

LONDON:  
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*Fred Hockley*

*Oct. 16. 1828 4 de*

*F*





THE  
PUBLISHER  
TO THE  
READER.

**T**HE *Author of this*  
Short Enquiry  
*having very much Com-*  
*mended and Quoted the*  
Æsch-Mezareph, &c. I  
*thought it might oblige, not*  
*only the English Reader*  
*by*



# To the Reader.

*by a Translation, but the  
more Learned by a Col-  
lection of the Hebrew and  
Latin, as 'tis dispers'd in  
that Scarce and Valuable  
Book, Kabbala Denu-  
data.*

---





A

## Short ENQUIRY

Concerning the

*Hermetick Art.*

**T**HIS Art, of bringing all Imperfect Metals to Perfection, hath been asserted for Truth, by Men of almost every Degree, in most Ages of the World; many of whose Books are extant.

They have declared, that they have made and possessed this  
A great

great Treasure, which not only brings all Imperfect Metals to the Perfection of *Sol* and *Luna*, (according to the Quality of the Medicine, but healeth all manner of Diseases in Humane Bodies, even renewing Youth, and prolonging Life.

Those Authors, from Age to Age, have justified one another's Testimony; alledging, as a farther Proof of the Art, that all that have understood it, have written most agreeingly of it, though contemporary, and unknown to one another in Person, or by Writing.

How far these Mens Writings have obtain'd, a very little Enquiry may serve; for that most Men look upon their Books only

ly as Cunningly-devised Fables, and the Art it self altogether impossible.

To which the Authors answer, That it is not Lawful, nor Commendable to reprobate an Art, by Judges who are ignorant of its Laws, as well as the Facts; and that the Ignorant Negative of such, is by no means sufficient to set aside the Affirmative Knowledge of so many Men of Unquestionable Credit, Piety and Virtue, supported by Arguments and Circumstances of Uncontestible Force.

From which, together with the Excellency of the Things themselves, (*viz.* Long Life and Riches, *vide* the Way to Bliss)



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many have been induced to believe and seek after this Art.

'Tis the Melancholy View I have taken of these Men, that hath occasioned the putting my own Thoughts into the Order you find them, hoping no Master will be offended, nor any Inquirer displeased.

When I compare, I say, the variety of these Men's Fortunes, Capacities, and other Qualifications, with those the *Philosophers* have laid down for Men like to succeed, it fills me with Pity, and makes me almost tremble to rehearse the Words in *Norton*, viz.

*That of a Million, hardly Three  
Were e'er ordain'd for Alchimy.*

O sad

O sad Tidings to such Men!  
whose impair'd Healths, injur'd  
Fortunes, and barren Practice,  
renders them more unfit every  
day than other, and instead of  
attaining that which should  
crown their Labours with suc-  
cess, are at length in danger of  
*denying*, if not *cursing* the Art it  
self.

I would pretty thoroughly  
inquire from whence this ill suc-  
cess, which attends the genera-  
lity of Enquirers, proceeds, and  
accordingly shall mention a few  
chief Impediments, in my Opi-  
nion.

*First*, But few of those that  
seek this Art, are qualified, ac-  
cording to the *Philosophers*, for  
attaining of it ; for they assert,

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*That, to find, it requires the whole Man; as well as that, when found, it possesses him: Also that it is never found of any by Chance, or by accidental Tryals, and casual Experiments; and that unless the Mind be kindled with a Beam of Divine Light, it will not be able to penetrate this most hidden Science.*

These, with many more Cautions, are plentifully set down in their Books, on purpose to *inform* and *reform* a great many Persons too rashly concern'd in these things; and yet how few take their Advice! undertaking this Study with much less than half the Man, constantly trying Experiments that have *no Authority* but their own *idle Fancy*;  
and



and consequently have Minds, in respect to this Science, as dark as Midnight.

Then add to these an almost Insuperable Difficulty, hard enough to be overcome by those that can spare even the whole Man, and who are very cautious in their Practice, as well as having a pretty good Understanding of Natural Things in general, and of the Mineral Kingdom in particular ; and that is, *the Subtilty of Stile* so peculiar to *Hermetick Philosophers*.

Of this they often warn us, telling us also, that if it were not for this, they could not disclose, and at the same time hide their Secret. And tho' this be a Paradox, *that at the same*

*time they give light they darken,*  
yet they affirm it for Truth, with  
many other things hard enough  
to be understood ; which yet  
must be understood before any  
one can profit by them, witness  
*Geber. Sendivo, &c.*

Also *Norton* has given a hint  
of this mysterious way of Wri-  
ting, and which indeed suffici-  
ently shews, that it will obscure,  
whether we can discern its In-  
struction or not, *viz.*

*If you consider how the Parts of  
Werks*

*Be out of Order set by the Old  
Clerks.*

This breaking to pieces of the  
several Works, makes it almost  
impossible for a *Tyro* to make  
their

their Writings Tally ; any one part not being rightly apply'd, the whole is incompleat.

Another tells us he has done this, by *mixing Unusual Candor with Philosophical Subtilties*, in such a manner as would render their Secret safe, tho' openly told : Nor is he wanting to admonish his *Reader* to be cautious in these things, *viz.*

--- Tet beware,  
That thou mistake not ; for I do  
averr,  
*A mingled Doctrine these Lines do*  
*declare ;*  
*For both ways in this Book of mine*  
*do claim a share :*  
*Learn to distinguish every Sentence*  
*well,*



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*And know to what Work it doth*  
*appertain.*  
*This is great Skill, which few, as I*  
*can tell,*  
*By all their Reading, yet could e'er*  
*attain ;*  
*And yet of Theory, this is the main.*

Wherefore 'tis obvious, there is no possibility of success, 'till it be learn'd to which Work their Sayings relate ; which indeed is not easie, and is the top of Theory ; nor can any speed upon any other, tho' never so finely spun, or fondly imbraced.

And though *Philosophers* do sometimes affirm their Matters to be many, and their Works also ; yet they very often, with equal Authority and  
Truth,

Truth, assert the contrary; *Ar-*  
*tephius* saith, “Tho’ we say in  
“many places, *take this*, and  
“*take that*; yet we mean, that  
“it behoveth thee to take one  
“thing. For these things are  
“so set down by the envious  
“Philosophers to deceive the  
“Unwary. --- Do’st thou, Fool,  
“believe, that we do openly  
“teach the Secret of Secrets?  
“And do’st thou take our Words  
“according to the literal Sound?  
“Know assuredly, he that takes  
“the Words of other Philoso-  
“phers according to the ordi-  
“nary Signification and Sound  
“of them, he doth already wan-  
“der in the midst of the La-  
“byrinth, having lost *Ariadnes*  
“Thread, and hath as good as  
“ap-

“ appointed his Money to Per-  
“ dition.

By means of these seeming Contradictions, bolder steps have been taken by some of them in discovering this Art, than otherwise they would have done, and even than some have dared to imitate, nay, so much as to repeat.

From hence I infer, That as much has been communicated to the World as can be expected, or that God will yet suffer to be discover'd by Writing. For this Art is declared, by those that have knowingly written of it, to be under his immediate Protection. Likewise that those that come to the Knowledge of it, shall admirably wonder at  
its



its Preservation ; and that which will augment their wonder, will be, that so slender a Vail secures it ; and which God makes a sufficient Guard against all the Attacks made by the unworthy : *Vide Sendivo, &c.*

Likewise, that as soon as any one discerns the Intention of the Philosophers, from the seeming Sense of the Letter, the dark *Night* of Ignorance will fly away, and a glorious *Morning* of Light and Knowledge will break forth : When *Diana* will unvail her self, Bathing in that most pleasant *Fountain* so much sought.

And that he will find himself now in the high Road of Nature, which is that *Secret Way*  
of

of Philosophers, *viz.* most *easy*, *delightful* and *speedy*; in which are no Storms, no Heterogeneities, nor no Fire, but the gentle one of Generation.

*Norton* asserts, That there are but few Clerks that comprehend this Work, it being truly Philosophical. And he saith, That in this Work you must not begin with Quick-silver and Metals, as if in an other Work you might; which other Work, *he adds*, if it be done in three Years, would be a blessed Chance, and which belongs to great Men; advising poor Men not to meddle with it, for that Errors in it may be committed above a Hundred ways; that 'tis a Work of Pain  
and

and Labour, as well as full of Perils.

That these things are so, we are sorrowfully confirm'd, by a Modern Author, as is too well known by many. *Intro. Apert.*

Now as their Works differ, so their Waters or Mercuries differ also; for if you would calcine a perfect Metal, it must be done with Mercury; but if you would dissolve an imperfect Body (*which is in the way to Perfection*) it must be done with *Mercurial Water*, which is the *Dew* or *Rain Water* of Philosophers.

The perfect Body is calcin'd with a gross Humidity, and by a tedious Labour; but the imperfect Body is dissolved and purified



purified in a much more subtile Mercury, by an easie Fire, and little Toil.

And tho' this subtile *Menstruum* be the Mercury of the imperfect Body, yet it will (for a certain purpose) dissolve *Sol*, as warm Water dissolves Ice, and will make its Body a mere Spirit.

This is the Fountain of Chymical or Hermetick Philosophy, concerning which it is said,  
“ He that exactly knows the  
“ Magistery of this Water, no  
“ Words, or Secrets of Philosophers, Sayings, Writings, or  
“ Enigma's, will be conceal'd  
“ from him. And further, that  
“ it is stupendious in its Virtues,  
“ and the things out of which  
“ it

“ it is immediately drawn, are  
“ most secret above all others ;  
“ also the means of extracting  
“ it most wonderful. In the  
“ Knowledge of which, all their  
“ Fires, Weights and Regimens  
“ lie hid.

The same Author affirms,  
that none can imagine its *Splendor*,  
except they see it, and then  
you will think you look upon  
a certain Cœlestial Body : Be-  
lieve me, *saieth he*, I have seen  
this *Snowy Splendor*.

*Sendivo* not only confirms  
the same in Words to this ef-  
fect, *viz.* Believe me, for I be-  
held it, that that Water was as  
white as Snow, but adds, from  
whence it was drawn, *viz.* From  
the Beams of the *Sun* and *Moon*.  
Nor

Nor is this said by him only, but by many more: I shall instance a few.

*Artephius asserts, That 'tis drawn from the Beams of the Sun and Moon, yea, that this dissolving Water is the Soul of the Sun and Moon, their moist Fire, and the only Agent in the World for this Art.*

The Author of *Arcan. Hermet.* saith, *Let thy Mercury draw its Original from both these Lights.*

*Flammel, speaking of the Sun and Moon, saith, They are of a Mercurial Source, and Sulphurous Original.*

Another, *viz.* the Author of the *Way to Bliss*, saith, “ That  
“ as the Sun is the Father of all  
“ things,

“ things, and the Moon his Wife  
“ the Mother, (for he sends not  
“ down these begetting Beams  
“ immediately, but through the  
“ Belly of the Moon) and this  
“ double Spirit is carry’d in a  
“ Wind and Spirit into the  
“ Earth, to be made up, and  
“ nourished : Which double  
Spirit, or Fume, *Geber* calls the  
*immediate Matter of Metals.*

You very well know, that  
*Hermes* himself, as well as most  
of his Followers, agree in these  
things ; and ’tis our Business to  
observe wherein they do agree.  
*Arnold* says, “ In our Imperfect  
“ Metal, there are the Sun and  
“ Moon in Virue and near Pow-  
“ er. The Philosophick Work  
begins with this Heavenly Mer-  
cury,



cury, and an imperfect Body purified. “ There is a pure  
“ Matter (saith another) which  
“ is the Matter of Gold, con-  
“ taining in it self the Heat  
“ that giveth Increase (*Fire of  
Generation.*) This is lock’d un-  
der thick Foulds in common  
Gold; nor is it to be extracted,  
but by a strong and tedious De-  
coction, which is a Work liable  
to many Errors, and hath always  
occasioned those that wrought  
in it to complain of the length  
and trouble of it. But in the  
other Work, the Body is soon  
dissolved, by a sweet and kindly  
Bath, or moist Fire.

As the former Path requires  
much Pains and Patience to ef-  
fect the Work, so this requires  
great

great Skill and Application to find it out, it being deeply concealed. The Masters of these Secrets do also affirm, that these Works (which are all one in the End, but not in the Beginning) may be conjoin'd, and made their grand Medicine. And I have been inform'd, that the way of making them one is but slenderly hid. For should they but change some Words (which they affect to use in order to conceal it) of one Syllable, and sometimes of two, for others of three, and sometimes of four or more, it would not be difficult, for a *Tyro*, to conceive it. And the Reason given for this slender Covering is, that if any one should discern it, and yet be ignorant

norant of the Means of both, it would little avail; and that if he knew the Means, he could not long remain ignorant of the Practice. So that the Knowledge of the Means seems absolutely necessary in the first place.

These *Norton* calls his *Means Mineral*, which he saith are no other than *Magnetia* and *Litharge* her Brother. And he asserts, that to Clarifie them is the foulest Work of all.

And though he makes these Means two, yet he tells you how they differ, viz. as a *Mother* from her *Child*, or as a *Male* from a *Female*: Which we see brings his, to the general Doctrine of Philosophers, viz. *Argent*

gent and Patient, which seems to be their *one* Intention, whatever Skill they use to perplex their Sayings.

*Litharge*, he says, is a subtil Earth, brown, ruddy, and not bright.

Old Fathers call'd it a thing of vile Price,

For it is nought Worth by way of Merchandize ;

No Man that findeth it would bear it away,

No more than they would an Ounce of Clay.

He likewise saith, 'tis not to be sold in all Christian Ground, but thou must be fain to make it.

*Magnetia* is fair and bright, unknown by few, and is found in High Places, as well as in Low, and



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and called, by *Plato*, *Titanos* ;  
these are the Materials to make  
*Elixir* ; and addeth,

*This Secret never was before this  
Day*

*So truly shewed, take it for your  
Prey.*

Now to apply these things  
to the Doctrine of Philosophers ;  
*Litharge* must be their *Brass*,  
or Philosophical *Sol* ; *Magnetia*  
must be understood to be their  
*Subtil Humidity*, or Philosophi-  
cal *Mercury* ; which is *Living*,  
and not only so, but *Inlivening* ;  
*Clean*, and not only so, but *Clean-*  
*sing* ; *Volatile*, and not only so,  
but *Volatizing*, even the most  
fixed Body of *Sol* ; and is the  
Radical Moisture of Metals.

How this is attain'd, is wor-  
thy

thy our Inquiry, and whether they agree in the manner of preparing it, as well as from whence it is to be drawn, *viz.* from the *Sun* and *Moon*; for it seems it must have the Influences of both.

But to collect these Virtues, requires a *Mean*, as *Ripley* hath it, speaking of the green Lion, *He is the mean, the Sun and Moon between, &c.*

Also the Author of *Hunting the green Lion* saith,  
*The Lion is the Priest, the Sun and Moon the Wed;*  
*Yet they were both born in the Priest's Bed.*

By which green *Lion* another saith, *All Philosophers understand green Gold, multiplicable, sperma-*  
B tick,

*tick, and not yet perfected by Nature ; Or Assa Fœtida, because in the very first of this Operation or Distillation, a white Fume with a stinking Smell exhales. It was by this strong Scent that Flammel knew this Subject.*

That this agrees with the rest of the Philosophers, I need not inlarge to shew, it being well known to them that read their Books.

This Distillation, *Hermes*, as well as many others, declares must be made by a gentle Fire, by little and little, with great Discretion, lest the *thick* be mixed with the *thin*, the *subtile* with the *gross*, or the *foul* with that which is *clean*. *Lully* is very famous for his witty Description  
of

of this Operation, under the Figure of *Distilling of Wine*, which he sometimes also calls *Juice of Lunaria*, from which he extracts the Sweat with a gentle Fire, in the form of a *white Water*.

This is also called by other Names, as *Adrop*, *Saturn*, *Brass*, *Leprous Gold*, and *Imperfect Body*; and which they all agree lies in great Obscurity, *saturnine* and *foul*, in the making of which there is a great *Stink*; that 'tis not fixed, a *Medium* between a *Metal*, and a *Mineral* partaking of the Nature of both, and very crude, containing an *Argent vive*, which is the Basis and Ground-work of their precious Medicine. And thus, saith the Philosopher, *you will come to*



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*understand how Saturn contains the greatest Secret in this Art. This is the Golden Branch, so much conceal'd, which all the Groves with Shadows overcast and gloomy Vallies hide, and which will follow none, but him that knows Dame Venus's Birds, and him to whom of Doves a lucky Pair, &c. Arcan. Hermet.*

The Masters of this Science agree with *one Voice* in this, *viz.* *That this Matter must be exactly purified, and dissolved into an Argent vive, of such Virtues as are no where else possible to be found.*

This is perform'd by a wonderful *Cohobation*; the Number of which *Cohabations* are much varied: But in this they all agree, that there must be so many,

ny, till a total Dissolution and perfect Purity be known. The time of doing this, some will have it, is hinted in *Arcan. Hermet.* where 'tis said, Cause the Dragon to drink Three times the Magical Number Seven, until being drunk, he put off his hideous Garment.

Thus, I say, Three times Seven is Twenty One, which some will interpret Days, and to which some other Philosophers seem to agree ; but whether these are One and Twenty Days, or Cohobations, he will rightly determine, who shall be blessed with the Knowledge of their *Light-bringing Venus*, and *Horned Diana*. *Arcan. Hermet.*

Likewise the Philosophers agree

gree in the Virtues of this Water, viz. that as it partakes of the Natures of *both Sexes*, so it acts the part of both, viz. *Dissolving* and *Congealing*. For they assert, *That it will Congeal it self into a Lunar or Solar Nature, (according to the design of the Workman) without any addition whatsoever.*

There are also some Cautions given concerning Proportion in *Compounding the Imperfect Body*, as well as with relation to its *Dissolution*; for that in case of *undue Weight or Measure*, the Virtue will be much diminished, if not altogether spoiled. But if a *due Proportion* be observed, and a *proper Fire* given, the *true Sign* will follow.

The

The true Union between the *imperfect Leprous Body*, and its Water, they have deeply conceal'd, as the Philosophers own, and Searchers find ; because, as they say, *the rest is so easie in the Work of Generation, that 'tis hardly to be missed, by one that hath attain'd their wonderful Mercury, so united and purified.*

Concerning which, they have declared, they have given such hints as are sufficient to an enlighten'd Mind ; and that none shall ever dare to do it more openly, without a Curse from God.

But all have not done it with the same Candor, nor by the same *Similes* and *Enigma's* ; the new Light under that of *Chalibs*,



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the Way to Blifs, by that of the  
*witty Fire of Hermes*, and so of  
the rest.    *Norton* says,

*Bacon* did it darkly, in his *Three*  
*Letters* all ;

*But Raimond* better, in his *Art*  
*general*.

And since the Readers can expect no better an Account from me, concerning the *Means* or *Medium* of this wonderful *Union*, than the Philosophers have left in their Books, I must refer to them for more ample Satisfaction and Information therein. For, as *Norton* saith,

*Trust not therefore to Reading of*  
*one Book,*

*But in many Authors Works ye*  
*may look.*

Liber

*Liber librum aperit, saith Ar-  
nold the great Clerk ;  
Anaxagoras said the same for his  
Werk,  
Who that slothful is in many Books  
to see,  
Such one in Practice, prompt shall  
never be.*

The Reason he gives for thus  
Reading and Comparing many  
Books, is, that

*Every each of them taught but one  
point, or twain,  
Whereby his Fellows were made  
certain;  
How that he was to them a Bro-  
ther,  
For every of them understood each  
other.*

I have mentioned *Norton* the more, because it appears to me, that he, and his Contemporary *Ripley*, have written very Learnedly of this Art, and wonderful Agreeingly, though both writ near the same time, and very probably the one in *England*, and the other *abroad*; and, for ought I can meet with, were not known to one another at that time. Nor can one suppose that *Norton* had seen *Ripley's Compound of Alchimy*, since it was written but Six Years before his *Ordinal*. Books, of that kind especially, did not in those days come abroad quickly: Nor doth *Norton*, when he reckons up some that had written excellently of *Proportion*

tion, take any Notice of *Ripley*, who, beyond all question, hath in that excell'd.

This Harmony in Authors, that have written of the Art at the same time, and unknown one to another, a Modern Adept of the same Nation with the two before mentioned, has brought as a convincing Argument (among others) to prove its Being; and which, with me, has great Weight, and seems to serve his purpose.

This Author has profess'd to have outdone all that went before him, discovering such things, he says, *as the World was barren enough of before*, yet his Disciples have much complain'd of their ill success; notwithstanding



withstanding they have seemed to understand him more fully than the *other Philosophers* in-  
somuch that many have concluded *his way* of proceeding in this Art to be *different* from many of theirs. Nay, at length some have so ill rewarded his Candor, as to charge him with being ignorant himself of those things he so solemnly professeth to be true, and of which his Accusers are unworthy.

It seems he foresaw his Readers would thus misconstrue his Writings, and therefore he *here* and *there* scatters some *necessary Cautions* for those that would receive them.

*Nor let any expect, saith he, Comfortable Doctrine in our Books,*  
*who*

who know not the true Keys, by which our Matter is brought forth from Darkness into the Light: For verily, tho' we write for the Enlightening a true Son of Art, yet also for the fatal Blinding of all such Owls and Bats, who cannot behold the Light of the Sun, nor can endure the Splendor of our Moon. To such we propound rare Tricks, suiting to their sordid Fancy: To the Covetous, an easie way without Expence: To the Hasty, Rash and Unstable, multiplicity of Distillations. Again,

In the World our Writings shall prove like a curious edged Knife; to some they shall carve out Dainties, to others they shall serve only to cut their Fingers. 'Tis the Sign of an Owl to be blinder, by how much

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*much the Sun shines brighter. —*  
*If thou wilt be heedless, thou may'st*  
*sooner stumble at our Books, than at*  
*any thou didst ever read in thy Life.*  
*--- Take this from one that knows*  
*best the Sense of what he has written;*  
*where we speak most plainly, there*  
*be most circumspect, (for we do not*  
*go about to betray the Secrets of*  
*Nature) especially in those places*  
*which seem to give Receipts so plain*  
*as you would desire, suspect either a*  
*Metaphor, or else be sure that some-*  
*thing is suppressed, which thou wilt*  
*hardly find (without Inspiration) of*  
*thy self; yet to a Son of Art, we*  
*have written that which never here-*  
*tofore was by any reveal'd.*

I might add many more Cau-  
tions of other Authors, as well  
as of this, concerning the Dif-  
ficulties

*difficulties which attend the Reading of their Books*; and had not mention'd what I have, but that it appear'd the more necessary to mention some of this Author's, because almost every Body has taken up an Opinion, that he is more easily understood than the rest; but how profitably, themselves may judge.

We should not be just to our selves, if we should be ignorant, that when any of them have made a *Discovery of this or the other Part of the Work*, they have not Ballanced it with such *Obscurities* which are not easily discern'd; especially *by the Un-  
wary.*

And therefore if the Students in this Art, and particularly of  
*this*



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*this Author's Works*, did believe  
the Philosophers had *Cunning*  
equal to their *Skill*, and would  
but take the Advice given by  
them, they would not have room  
to Censure the *Philosophers*, but  
themselves.

For what could any one have  
said, more to have deterr'd In-  
quirers from rash Conclusions,  
either in Theory or Practice,  
than this Author has done? *viz.*  
*Venture not*, saith he, *to practice*  
*barely upon my Words* : For know,  
that what I have only hinted, is far  
more than what I have discover'd ;  
and what I have declared, to thy  
first Apprehension, most openly, hath  
yet its lurking Serpent under the  
green Grass : I mean, some hidden  
thing, which thou ought'st to under-  
stand ;

*stand; which thou, being Cocksure at first Blush, wilt neglect.*

The fond Notion which Men have entertain'd, of understanding this Author's Writings more perfectly or easier than the rest of the Masters, is to me an Argument of his great Skill in that peculiar way of Writing, which the *Hermetick Philosophers* profess, and value themselves upon, viz. to be able *openly to shew the Art to the Sons of it*, and yet *secure it from the Unworthy*.

That this is true, all their Writings shew; for some of them have learn'd the *Art from Books*, as they own; which could not be, if it were not taught in them. These indeed are very few, in comparison to those that  
Learn

Learn it not, tho' they read the same Books, but not the same things in them. As this Author hath again excellently described such Men, viz. Some, I know, will serve my Book, as they have served others ; out of it they will read their own Phantastick Processes, which I never dreamt of, nor yet are they in Nature. --- Tho' we write in English, yet our Matter will be as hard as Greek to some, who will think they understand us well, when they misconstrue our Meaning most perversly. Nor is it imaginable, that they who are Fools in Nature, should be Wise in our Books, which are Testimonies to Nature.

As this Author hath profess'd an extraordinary Value for *Ripley*, and may (in many things) have

have imitated *his Candor*, yet he has so manifestly compounded it with the *Craft of Norton*, that 'tis hard to distinguish them, and which well deserves the Cautions he hath given, and his Reader's Care therein.

He has in his Books led us some part of the way under such *Philosophical Vails*, as have been pretty easily seen through by most that read them with Application; who no sooner discover some of his *Metaphors*, but overcome with Joy, and exalted with an Opinion of their own Abilities, presently cry out, *we have found! we have found!* And what have they found? Why their way into a *Labyrinth*.

For



For at the end of this short Walk, he hath set up one *Metaphor*, harder to be understood than all the rest, *viz. The Doves of Diana*. This stands at the Entrance into a great *Labyrinth*, in which are abundance of Inquirers rambling at this day; many of them undiscern'd by one another.

I have took several Turns in it my self, wherein one shall meet with very few; for 'tis so large, and almost every one taking a *different Path*, that they seldom meet.

But finding it a very *Melancholy Place*, I resolv'd to get out of it, and rather content my self to walk in the *little Garden before the Entrance*, wherein many things,  
tho'

tho' not *all*, were orderly to be seen. Choos'ing rather to stay there, and contemplate on the *Metaphor set up*, than venture again into the *Wilderness*; in which I had heard the *Noise and Voices* of several *strange and devouring Creatures*, (some of which I had with difficulty escaped) every one, almost, having a *differing Sound*.

As this Author seems to have design'd a *full stop* at the *Pillar* he hath caused to be erected, and to prevent Travellers running unawares into that *dangerous and dark Wilderness*, caused this *Inscription* to be put upon it, *viz.*  
*Learn what Diana's Doves are,*  
*which doth vanquish the Lion by*  
*asswaging him; I say, the green*  
*Lion,*

46     *A short Enquiry into*  
*Lion, which is indeed the Baby-*  
*lonian Dragon, Killing all things*  
*with his Poison. Then at length*  
*learn to know the Caducean Rod*  
*of Mercury, with which he works*  
*Wonders, &c. Therefore I will*  
*not step one Step farther with-*  
*out a Guide, for I dread going*  
*again into the Labyrinth.*

This Guide must be a very  
*wise Man*, indued with singular  
Gifts; for he must not only tell  
me the *Interpretation*, but the  
*Dream it self*; and by this I may  
judge of his Ability.

For, as *Kelly* saith, *Let no*  
*Man lead, unless he knows the*  
*Way.*

Therefore let none mistake  
my *Inquiring* the Way, for a  
*Teaching* of it: If any do, and  
suffer

suffer by it, they must blame themselves, not me; for I am *Inquiring*, I say, not *Teaching* the Way. *Masters* cannot be deceived, but *Searchers* may.

We do not find this *Enigma* of *Doves* so frequently used as many others, and which also are very difficult to be understood. *These Figures*, I conceive, spring from a Root of Knowledge and Learning, far above the Vulgar's Reach: For, is not this *Art*, faith one, *Cabalistical*, and full of *Mysteries*? So one of these *Masters*, well vers'd in *Rabinical* Learning, has told us what the Name of a *Dove* both signifie, as well as what it both not, viz. *The Name of a Dove is never apply'd to Metals*  
*them-*



48      *A short Enquiry into*  
*themselves, (which ought to be*  
*well observed by Inquirers, ma-*  
*ny having erred after this man-*  
*ner) but to the ministring and pre-*  
*paring Natures. And that he*  
*that understands the Nature of the*  
*Burnt Offering (for Purification)*  
*will not take Turtles themselves,*  
*but two young Pidgeons, (which*  
*are the Off-spring) or Sons of the*  
*Dove.*

And this *Secret Pair* he rather  
appropriates to *Nogab (Venus)*  
which is the Fifth amongst the  
Planets; so the Author of *Arc.*  
*Hermet.* calls them the *Birds of*  
*Venus.* Tho' this Cabalist ap-  
plies the Name of *Dove* to  
*Diana* also.

*In the History of Natural Things,*  
saith he, *Luna is called the Me-*  
*dicine*

*dicine for the White ; because she bath received a Whitening Splendor from the Sun, which, by a like shining, illustrates and converts into her own Nature all the Earth, that is imperfect Metals : And that place of Isai. 30. 26. may be mystically understood of this, because the Work being finished, she hath got a solar Splendor. But in that State, the place in Cant. 6. 9. belongs to her. But by the same Name the Matter of the Work is called ; and so indeed, like to the Horned Moon, she is in the first State of Consistence ; and like the full Moon in the last state of Fluidity and Purity.*

*In another place he hath this Passage, speaking of two Birds, which place, I make no doubt,*

*C* *but*

but the Author of *Introit. Apert.* had well consider'd, if not drawn his early Knowledge from) and of *Argent vive*, which he calls a Leopard, Water not wetting, and Jordan of the Wise Men, viz. *And he shall have four Wings of a Bird upon his Back ; the four Wings are two Birds, which exasperate this Beast with their Feathers, to the intent he may enter and fight the Lion and Bear, --- And Power was given him over them, that he may overcome them, and extract their glutinous Blood. Of all these is made one Fourth Beast, which is frightful, terrible and very strong, --- Eating and breaking to pieces himself and others ; --- Treading the residue under his Feet.*

This Guide, I think, may be de-

depended upon, having given Demonstration of his Ability, by telling not only the *Interpretation*, but the *Original Figure* it self.

More I have not met with in my *Inquiry*, therefore no more can be expected from me, concerning this great *Stumbling-block*, at which so many fall into Error.

From these things, 'tis very evident, to me, that this Art cannot be found by never so many casual Tryals, or Experiments, without a real Knowledge, as *Sendivo* has written, viz. *Know for certain also, that this Art is not placed in Fortune, or casual Invention, but in real Science; and that there is but this one Matter*



52      *A short Enquiry into*  
*in the World, by which, and of*  
*which, the Philosophers Stone is*  
*made, viz. the Mercury of Phi-*  
*losophers. Out of what this is*  
*made, he teaches in his Treatise*  
*of Sulphur, as well as elsewhere.*  
*This is that Mercury, saith ano-*  
*ther, which the returning Sun dif-*  
*fuseth every where in the Month*  
*of March, or House of Aries ;*  
*from whence also the Sulphur*  
*is to be sought : Which Sulphur,*  
*in this Work, saith Sendivo, is*  
*indeed instead of the Male ; but*  
*the Mercury instead of the Fe-*  
*male ; of the Composition and*  
*Acting of these two, are gene-*  
*rated the Mercuries of Philoso-*  
*phers. For as they have a dou-*  
*ble Sulphur, so they have a dou-*  
*ble Mercury, viz. for the White*  
*and*

and for the *Red*: Which is but seldom, and then very cautiously, hinted; and these *Mercuries* differ, both in *Colour* and *Quality*, as may be easily gather'd from their Books, by careful Readers.

The Author of *Intro. Apert.* indeed hath taught, that there are two *Mercuries* to the *White*, used in two different Works; Asserting, that the *Accuation* of the *Mercury* for *Sol Vulgar*, must differ from that for *Philosophical Sol*. And further, If (saith he) you shall in your *Decoction* of *Sol vulgar*, use the same *Mercury* which is used in our *Sol* (tho' both flow from the same Root in general) and apply that Regimen of Heat, which the *Wise Men* in

54     *A short Enquiry into*  
*their Books have apply'd to our*  
*Stone, thou art, without all doubt,*  
*in an Erroneous Way: And that is*  
*the great Labyrinth in which al-*  
*most all young Practitioners are en-*  
*snared. For there is scarce one*  
*Philosopher, who in his Writings*  
*don't touch both ways.*

In this, we may say of him,  
he hath not fallen short of any  
of them: For he has so inter-  
woven *one* Work with *another*,  
*one* Regimen with *another*, and  
*one* Fire with *another*, (by way  
of Ballance, as I said before,  
for Discoveries) that little less  
than the Knowledge of all in  
Theory, will prevent our falling  
into constant Error, in some of  
these particulars; even after the  
Field in general is known: And  
which

which happen'd to himself, as he confesses, and which I shall mention, as it falls in my Inquiry.

These (with many more) are the Difficulties which the Inquirers after this Art have to encounter with; and which, one would think, should rather deter, than incourage, many Men from pursuing it as they do: Especially considering the adverse Fortune that attend most Men, who prosecute this Study to their dying Day; finishing their Lives in Ignorance and Despair. This Melancholy Prospect, I say, should leave such a deep Impression upon us, as to make us more cautiously meddle with this rare and difficult Philosophy;

C 4



Iosophy ; which, without a *Master*, or the special Favour of God, is never attain'd. As the Author of the New Light informs us, *viz. That unless God reveal it by a good Wit, or Friend, 'tis hardly known.*

By the *last* most commonly, by the *first* most rarely. For, as he adds, *Tho' Lully was a Man of a subtile Wit, yet if he had not received the Art from Arnoldus, certainly he had been like those which find it with difficulty ; and Arnoldus also received it from a Friend : Every Art and Science is easie to a Master, but not to a Scholar.*

Therefore this Art is easie to none, tho' of never so quick a Wit and Parts, but to those that know it only. The

The *Cabalist*, I have before mentioned, hath lively prefigured, wise and good Men by *Elisha*; and the foolish Pretenders to this Art, by *Gebazi*, who was indeed Servant to *Elisha*; but to what purpose, the History of them, in the Second Book of *Kings*, sheweth.

*Elisha, an Example of Natural Wisdom, and a Despiser of Riches*: He knew how to correct and make wholesome *Poisonous Waters*, and to multiply Treasure beyond the common *Course of Nature*: He could cure the worst Infirmities, nay even raise the *Dead*: He knew how and when to blind and open the Eyes of Inquirers, also to punish Mockers, and even make *Iron* to

C 5

swim;

*swim* ; yea, his very Remains were efficacious after he was dead.

Gebazi labour'd in vain, and remain'd a Servant for *ever* ; never qualified to be a *Master*, notwithstanding he had the Advantage of conversing with so great a one : He was *Covetous*, a *Lyar* and *Deceiver* ; a *Pratler*, *boasting of other Men's Deeds* ; *Conceited* and *Hasty*, thinking he sufficiently understood his Master, when he bids him take his Staff, and lay it upon the Dead Child, presently enterprising, though with an *Heterogeneous Matter*, and so able to effect nothing, not discerning the Law of Nature ; but *Elisba* apply'd a *living Homogeneous*

neous Agent, and then the Dead was raised. And instead of a double Portion of his Master's Knowledge, (which *Elisba* desired and obtained by his Master *Elijah*) *Gebazi* got a *Leprosie*, as the Reward of his Doings.

A great deal might be observed from this History of *Elisba* and *Gebazi*, who are Notable Examples of *Wise and Good Men*, and their Reverse, *viz. Foolish and Profane*; the last may talk, as *Gebazi* did, of procuring the *supernatural Son* of the wise Man, but without being able to effect it; no more can his Successors, which are not a few even at this Day, who not only succeed him in Qualifications, but Success.

The *Philosophers* agree with  
one



one Voice, that one worthy of this Science must be *strictly Virtuous*, leading a holy Life, or God will not prosper him : He must have a *competent Understanding*, or he will not be able to conceive : He must be *Diligent and Laborious*, or he will not be able to work out what he conceives ; and he must be *private*, or he will not quietly injoy that which he works out. To these must be added *Patience and Leisure*, together with a *Competent Fortune* ; which is the more necessary in this Study, because it requires, as is already said, the *whole Man* to find out the Means, and then a careful Application is absolutely necessary to accomplish the Work.

The

The *Philosophers*, you very well know, take the liberty of *seemingly* Contradicting themselves, and one another : Sometimes asserting the Work to be *very easie* ; other times, that 'tis very difficult or hard. One while, that 'tis short ; then again, that 'tis *very tedious*. Again, that 'tis done with *little Expence*, and an *easie Labour* ; then complaining of the *Charge and Toil*. Sometimes affirming their Matter to be but *one only thing*, othertimes that 'tis compounded of *several*. One while the Work is to be done with a *gentle Fire*, another time that 'tis not perform'd without a *strong*. Then again, that 'tis *equal*, and of the *same degree* ;  
and

and yet that 'tis daily increased.

These are the Difficulties, with many more that might be Named, *Inquirers* lie under. And yet the *Philosophers* affirm, they all vanish when the Key of this Art is once attain'd, which is the *Chalib* of *Philosophers*. No longer will a *Tyro* relish a *false Writer*, or be to seek to reconcile *the true*. For that as soon as the *first Gate* is opened, all the rest fly open of themselves.

I fear many will be displeased and say, these Difficulties are too well known to us already, we rather want to be told how we shall overcome 'em, than have them repeated to us. To these I answer, in the *Philosophers*

phers Words, *Expound the Philosophers Writings according to Nature, and not to Fancy.* Now they say, their *Stone* is nothing else but *Gold digested to the highest degree of Purity and subtile Fixity.* Many may consent to this, but will plead, that *common Gold* is not meant. In answer to which I shall add, let them read *Sendivo on the Element of Fire, &c. The Way to Bliss,* and others, and consider the *Extensibility, Permanency and Purity* of the *Gold* there spoken of. And also let them consider whether 'tis not *such Gold* they would produce by this Art, as is called *common Gold.* Then, if it be *common Gold* you would produce, whether *common Gold* be not  
the



the Natural Body for such a Production; as common Man is of producing its own Kind; common Wheat, of Wheat; and so throughout whole Nature.

*Common Wheat* in a Barn, is as dead as *common Gold* in a Chest; tho' both these have a Life, *i. e.* of Existence, and Power to increase their Kind; which Life must die, before the Power is brought to Action; and when this is done, they are properly called *living Gold*, and *living Wheat*, and not before.

Now, how Wheat comes to be so, we are pretty well appriz'd, *viz.* 'tis sown in its proper Vessel, the Earth; it is moisten'd with its proper Humid, 'tis digested

gested by its *proper Heat*, and so it grows and increases.

And if we are to take *Nature* for our Example, Gold must be proceeded with after the same manner; tho' the Vessel, the Humidity and Heat, differ, for a *Metal* and for a *Vegetable*, yet both are liable to the Deficiencies and Excess of these things.

For if Wheat hath not a Matrix duly qualified, or hath *too much*, or *too little* Humidity, and so of *Heat*, it will succeed accordingly. And so must the other, if Nature be the same in the *one* as in the *other*, as no doubt she is; or to what purpose are we so often recommended to the Consideration of Nature.

*Sendivo*

*Sendivo* bids us follow *Nature*; waving the many *Subtilties* of the *Philosophers*, written to amuse the *Unskilful Inquirers*.

To conclude on this Head, if every Multiplication is from *Seed*; that the Perfection of every thing is its attaining a *Seminal Virtue*; and that nothing has this, which is *imperfect* of its Kind: Then it will follow, that if there be a *Seminal Virtue* in Metals, and that all of them are of the same *Nature*, the *Seminal Virtue* (*that is the Power of Multiplying*) can be no where but in the most *Perfect*, which is Gold; vide *Ars. Metal.*

As these things are consonant to *Nature*, *Sound Reason*, and the *Doctrine*

*Doctrine of Philosophers*, even the most envious, I, for my part, shall make them my Rule in my *Inquiry*: Others may do as they please.

And as the Author of the *Way to Bliss* has not only told us (among many others) where the *Seed of Gold* lies, viz. in *Gold*; but how it lies, viz. *This Seed of Gold* is his whole *Body loosened and softened in his own Water*; there is all your *Stuff and Preparation*. So he hath also, with the same Candor, shewed us the *Water* in which it dies, and with which 'tis raised. Where speaking of the Affinity that is known between *Gold* and *Quicksilver* (in common Uses) which he calls  
the



68 *A short Enquiry into*

the grand Mother of the Stone, and Spring of all her Goodness: Wherefore, says he, when this fine and clean Body of Quicksilver is made, by Nature and Art, yet much finer and clearer, and again, as much more piercing and spiritual, and able to perform it; how much more readily will she run to her like, and devour it, the clean, fine and spiritual, that is the Quicksilvery part of the Metal. And if she do devour it, then it cannot be lost, but must needs go into a better Nature, even the Nature we desire.

This, he says, is done by the well-ordering the witty Fire of Hermes, that here is all the Hardness, here all the World is blinded, all the rest is easie. Search then this rare kind of Heat; for here is  
all

all the Cunning ; this is the Key of  
all ; this makes the Seeds, and  
bringeth forth : Search wisely, and  
where it is, in the midst of Heaven  
and Earth ; for it is in the midst  
of both these places, and yet but one  
indeed ; it is Earthy, yet Watery,  
Airy, and very Fiery, &c. He  
adds, Let the Dew of this starry  
Blood beat about the Womb, and  
your Seed shall joy and prosper. —  
Muse and conject well upon my  
Words, you that are fit and skilled  
in Nature, for this is a very Na-  
tural Heat ; and yet here all the  
World is blinded. Nay indeed, if  
a Man would read little, and think  
much upon the Ways of Nature,  
he might easily hit this Art ; and  
before that, never.

Thus has this witty Author,  
according

according to the Custom of all Philosophers, brought us to a full stop, and left us to consider Nature, in order to remove the *Remora* that so often stops Inquirers in their Career.

'Twas from the Excellency and Virtue of this Fire, no doubt, that the *Cabalist* I have before mentioned intituled his wonderful Book, *Æsch Mezereph*, or, *Purifying Fire*.

This Fire has lain hid from many, a long time after they knew the Field in general, where the Seed was to be sown. *The fiery Furnace of Philosophers*, says one of them, lay hid from me long; but after I knew this, and how it was fitted to its proper Vessel, after a few days I beheld the  
admirable

*admirable Brightness of our Water, which being seen, I could not but be amazed.*

So *Pontanus* seems surprized at the wonderful Effects of this Fire, for want of the Knowledge of which he had erred so long and often ; and tells us who inform'd him of it, *viz. Artephius*, whose Book is extant, and read by most Inquirers, tho' not with the same success ; some interpreting his Sayings *one way*, and some *another* ; but few according to the true Sense and Meaning. Whence they have erred, and will always err, unless they learn it better ; the way to learn it, is but just told above, by the Author of the *Way to Bliss* ; which agrees exactly with the Way  
*Pontanus*



*Pontanus* prescribes, viz. They that should read *Geber*, and all other Philosophers, never so long, could not comprehend it, because that Fire is found by deep and profound Meditation only; and then it may be gather'd from Books, and not before.

We must not only have the Knowledge of *this Fire*; but, as we are often told, the true Measure of it to its Furnace; both which seem to be remote from the Eyes of the Vulgar: When this is known, the Difficulties that attend the Radical Dissolution of the close and fixed Body of Gold vanish. And before this can be done, this stout fixed Body must be *Calcined*, and reduced into as fine a Calx as possible,

possible, which is often hinted by *Philosophers*, but with a design to conceal it. *Geber* witnesses, that every thing *Calcined* is of easier *Solution*, because the *Parts* of the *Calcined Body*, more subtilated by *Fire*, are more easily mixed with *Water*, and turned into *Water*. Without this previous *Calcination*, no *Solution* is found.

Therefore no wonder so many fail in their Attempts, to dissolve *Gold* in a *Generative Way*, by working on its *Compact* and *Gross Body*: For as the gross *Bodies* of *Sol* and *Luna* are not fit for *Dissolution*, but only their alter'd and unctuous *Calxes*; so *Mercury*, in its gross *Body*, is not able to do this, but in its alter'd, more subtil and spiritual Nature;

Nature; and drawn from its *Vitriolick Caverns*, accuated with its *pure Salt* and *piercing Sulphur*, which then overcomes all things, even it self. For it not only diffolves *Sol* and *Luna* into its own Nature, but coagulates it self into theirs, *true* and *fixed*, by a proper Heat only.

Some may say, All these things are so fully taught already, that a bare repeating of them is of no use.

That they are taught already, by the *Masters* of this Science themselves, is my warrant for repeating of 'em; and if you have already Learn'd these things, you have no Reason to be uneasie; if you have not, 'tis your advantage to be put in  
mind

mind of them, even by an *Inquirer*.

Sad Experience sheweth, that but very few of the past or present Searchers, learn those things which they often *brag* the Philosophers have taught: But at length, to cover their own Ignorance, they fall into Arrogance, and blame the Philosophers for hiding of them; as is observed by (the never too much to be admired) Candid *Ripley*; who, in return, only modestly reproves them, Thus;

*All Philosophers record and say the same;*

*But simple Searchers putteth them in blame,*

*Saying, they hide it: But they are Blame-worthy,*



76      *A short Enquiry into*  
*Who are no Clerks, and meddle*  
*with Philosophy.*

Here this good Man, in few words, justifies the true Philosophers, and lays the Blame where it ought, viz. on the *Unskilful Medlers* with Philosophy.

What tho' he has conceal'd the *Key* of the Art under his *green Lion*, as others have done under the *Doves*, *Chalibs*, *secret Fire*, &c. some under one Figure, some under another, which best answer'd their purpose, viz. *Concealing the Art from the Unworthy*. What they have done towards Discovering of it to the Deserving, merits the greatest Acknowledgments, not Censure, from Inquirers, to whom

whom they declare they are not indebted.

Nor do I affirm, that all these different Terms are synonymous, that behoves the Inquirer to satisfy himself in, from their Writing, whether they are or can be deemed so.

I have ventur'd to call the *Green Lion* of *Ripley* the *Key* of the Work, because his *Expositor* has as good as called it so. Learn then, says he, to know this *Green Lion*, and its *Preparation*, which is all in all the *Art*; it's the only *Knot*; untye it, and you are as good as *Master*: For whatever then remains, is but to know the outward *Regimen* of the *Fire*, for to help on *Nature's Internal Work*.

And the same Author has expressly called the Chalibs so, viz. I will tell thee (if thou wilt conceive) it is called Chalibs, by the Author of the *New Light*; and it is the true Principle of the Work, the true Key (as it may be handled) of unlocking the most hidden Secrets of Philosophers.

Again, Our Chalibs is the true Key of our Work, without which the Fire of the Lamp could not be, by any Art, kindled. Which he further describes thus, viz. It is the Minera of Gold, a Spirit very pure, beyond others, &c.

Sendivogius calls this Matter, as well by the Name of Magnet, as Chalibs, viz. To speak more plainly, says he, 'tis our Magnet, which, in our foregoing Treatises,

*Treatises, I called Chalibs, or Steel. The Air generates this Magnet, and the Magnet generates or makes out Air to appear and come forth: I have here intirely shewed thee the Truth.*

*This Author has comprized in few Words what the Author of Intro. Apert. has divided into Three Chapters, viz. Chalibs, Magnet, and Air; all which he has Concentred in a Fourth, viz. Chaos. The Earth, says he, is a heavy Body, the Matrix of Minerals, because it keeps them occultly in it self; altho' it brings to light Trees and Animals. The Heaven is that wherein the great Lights, together with the Stars, are rowled about; and it sends down its Virtues through the Air*



80     *A short Enquiry into*  
*into inferior things.* When he  
has gone thus far, he, in Imitation of Sendivogius's Skill and Candor, adds, *But in the Beginning, all being confounded together, made a Chaos. Behold! I have faithfully opened to you the Truth; for our Chaos, &c.*

O the Harmony and Skill, as well as Candor of these two great Masters! Beg of God, that he would make you Discerners and Partakers of these things. Nor let me forget most candid Ripley, who exactly corresponds with these, *viz.*

*For as of One Mass was made all  
thing  
Right; so must it in our Practice  
be.*

*In*

*In Philosophers Books therefore,  
who lists to see,  
Our Stone is called the less World,  
One and Three :*

*Magnesia also of Sulphur, and  
Mercury,  
Proportionate by Nature most per-  
fectly.*

*Thus we see Ripley's One Mass,  
Philaethes's Chaos, and Sendivo-  
gius's Matter of the Antient Phi-  
losophers, are the same; contain-  
ing Three, viz. Magnet, Chalib's  
Air, or Magnesia, Sulphur and  
Mercury: Which also are called  
by abundance of other Names  
in Philosophers Books, e. g.  
Artephius speaking of the Com-  
pound, Magnesia, says, That 'tis  
compounded, like a Man, of Body,  
Soul and Spirit; which he thus*

expounds, viz. For the Body is the fixed Earth of the Sun, which is more than most fine, ponderously lifted up by the force of our Divine Water: The Soul is the Tincture of the Sun and Moon, proceeding from the Conjunction or Communication of these two: But the Spirit is the Mineral Virtue of the two Bodies and the Water, which carries the Soul, &c. Again, The Spirit therefore pierceth, the Body fixeth, the Soul coupleth, coloureth and whiteneth. Of these three united together is our Stone made; that is, of the Sun, and Moon, and Mercury. Flammel says, he could easily give very clear Comparisons and Expositions of this Body, Soul and Spirit: But then he must of necessity

cessity speak things which God reserves to reveal unto them that fear and love him, and consequently ought not to be written ; yet he is not wanting to concur with *Artephius*, in calling them the *Sun*, *Moon* and *Mercury*, and agreeing exactly with him in his Exposition.

It would be as it were endless, and indeed needless, to recite all the different Expressions used by Philosophers, who confirm and constantly maintain this Doctrine of Trinity in Unity, under various Modes of Speech, and hard-to-be-understood Similes.

But to keep a little to that of the *Green Lion*, which is worth our Inquiry : *Ripley*,  
speaking



84     *A short Enquiry into*  
speaking of its *Blood*, asserts  
this Secret to be hid by all  
Philosophers, viz.

*The said Menstual is (I say to  
thee in Counsel)*

*The Blood of our Green Lion, and  
not of Vitriol :*

*Dame Venus can the Truth of this  
thee tell*

*At the beginning, to Counsel if thou  
her call.*

*This Secret is hid by Philosophers  
great and small.*

*Which Blood, drawn out of the  
Green Lion,*

*For lack of Heat, had not perfect  
Digestion.*

So the Author of *Arca. Herm.*  
saith, the most precious Substance  
is *Venus*, the Hermaphrodite of  
the

the Antients, glorious (or powerful) in both Sexes.

The Author of *Æsch Mezar.* speaking of *Venus*, under the Names *Nogab* and *Hod*, which is a necessary Instrument to promote the Metalick Splendor, says, It has more of the part of a Male, than Female; and speaking of the Green Lion, he saith, Which, I pray thee, do not think is called so from any other Cause but its Colour: For unless thy Matter shall be green, not only in that immediate State before 'tis reduced into Water, but also after the Water of Gold is made of it. Why 'tis called a Lion, is hinted by another, viz. Having Power to overcome, and reduce Bodies to their first Matter, and to make  
fixed

86      *A short Enquiry into*  
*fixed things volatile and spiritual ;*  
*whence 'tis fitly called a Lion.*

Some there are who derive  
the Name *Green* from the Raw-  
ness or Unripeness of the Sub-  
ject, and not from the Colour,  
*viz.*

*Whose Colour doubtless is not so,*  
*And that your Wisdoms do well*  
*know :*

*But our Lion wanting Maturity,*  
*Is called Green, from Unripeness,*  
*trust me.*

Hunt. gr. Lion.

Another says,  
*For it is because of its transcendent*  
*Force*  
*It bath, and for the Rawness of its*  
*Sowrce,*  
*Of which the like is no where to*  
*be seen,*

*That*

*That it of them is named their  
Lion green.*

*Our Subject is no ways male-  
able ;*

*It is Metaline, and its Colour  
sable.*

Sophi. Feast.

These are some more of the  
*seeming* Contradictions, which  
Philosophers warn us not to be  
deceived with, but to learn to  
Reconcile. These Difficulties  
are to be overcome by Medita-  
tion only.

Now let us try whether, or  
how far, 'tis possible to Recon-  
cile these Contradictions con-  
cerning the *Green Lion*. The  
*Cabalist* (much admired by me)  
says, the Matter is *actually green*,  
both before 'tis dissolved, and  
after-



afterwards also : This doth not deny, but confirm, that 'tis spoke of, and considered, in divers States ; and then it may not be absurd to suppose, that it may be, and is, described by *one* in one state and degree of Perfection, and by *others* in another : By one in its *Impurity* ; by another in its Passage from thence to its *Purity*, (for *Ripley* says 'tis unclean ;) and by a third when 'tis *Purified*. For as Matters, when more or less pure or mature, are of a different Texture, so they also differ in Colour. And 'tis in this Sense, I make no doubt, the Philosophers are to be understood, not only with relation to this Subject, but  
in

in their other Doctrines also. 'Tis not therefore every Matter that is *foul*, or *green*, (as Vitriol is, which *Ripley* says, Fools take to be their *Green Lion*) that intitles it to this wonderful Name; no, but it must have all the other *Virtues* and *Powers* in it, that are assigned by Philosophers: Which thing lies very obscure, and seemingly base, but is, in its Purity and exalted Virtue, their *Subject of Wonders*. To produce which, this *foul Minera*, they tell us, must be *dissolved*, and *exactly purified*, in a pure Homogeneal Water, which is its own *Blood*, as white as Milk; which Name some have rather imposed. This *Leprous Body*,

90     *A short Enquiry into*  
*Body, Sendivo and others have*  
*called Saturn, and Saturn's Child;*  
*and what some have called*  
*Blood, and Milk, he calls Urine.*

Thus the Masters of this Science take the liberty to express themselves by different Similes, in order to disguise their Secret, which a mental Man will discover and improve by, as soon as he shall discern any one of their Intentions; the rest follow in course, tho' varied ever so many ways, as they themselves testify.

What some have called *Blood, Wine, &c.* the Author of the Learned *Sophies Feast* calls *fiery Water, &c. viz.*

*Their Lion green, they suffer'd him*  
*to prey*

*On*

On Cadmus Sociates ; and when  
the Frey  
Was over, they with Dian's him  
ty'd,  
And made him under Waters to a-  
bide,  
And wash'd him clean ; and after  
gave him Wings  
To fly, much like a Dragon, whose  
sharp Springs  
Of fiery Water, the only way was  
found,  
To cause Apollo his Harp-strings  
to sound.  
This is the true Nymph's Bath,  
which we did try,  
And proved to be the Wise Men's  
Mercury.  
Here all Doubts and Difficulties  
end, when this is attain'd ; so  
with it I shall finish this Inquiry :  
Having



Having shewed my Fellow Inquirers, in what manner I have been entain'd in it ; concluding in the Words of the aforesaid Author, *viz.*

*Happy are they, who shall not miss  
to find*

*The new uprising Sun :  
More happy they, who, with re-  
newed Mind,  
In God find Rest alone.*

---

**FINIS.**



Æsch-Mezareph;

O R,

*Purifying Fire.*

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COLLECTED out of  
*Kabbala Denudata.*

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CHAP. I.

**E**LISHA, a most notable Prophet, an Example of Natural Wisdom, a Despiser of Riches, as the History of healed *Naaman* sheweth, 2 *Kin.* 5.

A

16.

16. And therefore truly Rich. According to what is said in *Pirke Abbot*, viz. Who is Rich? *He that rejoiceth in his Portion*, cap. 4. For so the Physician of impure Metals hath not an outward Shew of Riches, but is rather like the *Tobu* of the first Nature, empty and void. Which Word is of equal Numbers with the Word *Elisba*, viz. 411. For it is a very true Saying in *Babba Kama*, fol. 71. col. 2. *The thing which causeth Riches, (such is Natural Wisdom) is instead of Riches.*

Learn therefore to purifie *Naaman* coming from the North, out of Syria, and acknowledge the Strength of Jordan: Which is, as it were, *Jeor din*; that is, the

the River of Judgment, flowing out of the *North*. And remember that which is said in *Babba Bathra*, fol. 25. col. 2. *He that will become Wise, let him live in the South; and he that will grow Rich, let him turn himself toward the North, &c.* Altho' in the same place *Rabbi Joshua Ben Levi* says, Let him live always in the South. For whilst he becomes Wise, at the same time he becomes Rich. *Prov. 3. 16.* *Length of Days is in her right hand; and in her left, Riches and Honour.* So thou wilt not desire other Riches.

But know, that the Mysteries of this Wisdom, differ not from the superior Mysteries of the *Kabbala*. For such as is the Con-

A 2      fideration



sideration of the Predicaments in Holiness, the same is also in Impurity ; and the same *Sephiroths* which are in *Aziluth*, the same are in *Asiath* ; yea, the same in that Kingdom, which is commonly called the Mineral Kingdom ; altho' their Excellency is always greater in superior things. Therefore the Metallick Root here possesseth the place of *Kether*, which hath an occult Nature, lying under much Darkness, and from which all Metals have their Original ; even as all the rest of the *Sephiroths* are hid in the Nature of *Kether*, and flow from thence.

*Lead* hath the place of *Chochmah* ; because *Chochmah* immediately comes from *Kether* ;  
so

so it immediately comes from the Metallick Root. And in other such like *Ænigma's*, it is called the Father of the following Natures.

*Iron* possesseth the place of *Binah*, shewing Age, by its Greyness, and shadowing forth Severity, and Judicial Rigour, by its Crackling.

*Silver* is placed under the *Classis* of *Chesed*, by all the Masters of the *Kabbala*; chiefly for its Colour and Use. Thus far the White Natures. Now follow the Red.

*Gold* is placed under *Gebburah*, according to the most common Opinion of the *Kabbalists*, which *Job* placeth in the *North*, cap. 37. 22. not only for its  
D 3      Colour,

Colour, but for the sake of its Heat and Sulphur.

*Iron* is referr'd to *Tiphareth*, for he is like a *Man of War*, according to *Exod. 15. 3.* and hath the Name of *Seir Anpin*, from his swift Anger, according to *Psal. 2. v. ult.* *Nezach* and *Hod* are the two Mediums of the Body ; and the Seminal Receptacles are the place of Hermaphroditical Brass. As also the two Pillars in the Temple of *Solomon* (referring to these two Modes or Forms) were made of Brass, *1 Kin. 7. 15.*

*Jesod*, is *Argent vive*. For to this, the Surname *Living* is Characteristically given ; and this Living Water is intirely the Foundation of all Nature, and the Metallick Art. But

But the true Medicine of Metals is referred to *Malchuth*, for many Reasons ; because both represent the rest of the Natures, under the *Metamorphosis* of Gold and Silver ; right or left ; Judgment or Mercy. Concerning which we will speak more largely elsewhere.

Thus I have deliver'd to thee the Key, to unlock many secret Gates, and have opened the Door to the inmost Retirements of Nature. But if any one hath placed these things in another order, I shall not contend with him, in as much as they all tend to one thing.

For it may be said, the three superior, are the three Fountains of Metallick things. The thick



Water is *Kether*, Salt *Chochmah*, and Sulphur *Binah* ; for known Reasons. And so the Seven Inferior will represent the Seven Metals, *viz.* *Gedulah* and *Gcb-burah*, Silver and Gold ; *Tiphareth*, Iron ; *Netzach* and *Hod*, Tin and Copper ; *Jesod*, Lead : And *Malchuth* will be the Metallick Woman, and *Luna* of the Wise Men ; and the Field into which the Seeds of secret Minerals ought to be cast, that is the Water of Gold, as this Name (*Mezabab*) occurs, *Gen.* 36. 39.

But know, *my Son*, such Mysteries are hid in these things, which no Tongue will be able to utter : But *I will not offend any more with my Tongue, but will*

*will keep my Mouth with a Bridle,*  
Psal. 39. 2.

Gehazi, the Servant of Elisha, the Figure of the vulgar Students of Nature, who Contemplate about the *Valley* and Depths of Nature, but do not descend into her Secrets. Hence they Labour in vain, and are Servants for ever.

They do give Counsel about procuring the Son of the Wise Men, whose Generation exceeds the Power of Nature; but they can add nothing to this Generation, 2 *Kin.* 4. 14. (to which is required a Man like *Elisha*) For Nature doth not open her Secrets to them, v. 26. but contemns them, v. 30. and the Raising of the Dead is impossible to  
A 5 them,

them, v. 31. They are Covetous, *cap.* 5. 20. Lyars, v. 22. Deceivers, v. 25. Pratlers of other Men's Deeds, 2 *Kin.* 8. 4, 5. and instead of Riches, contract a Leprosie to themselves, that is, Diseases, Contempt and Poverty, v. 27. For the word *Gebazi*, and the word *Chol*, Prophane or Common, have both the same Number.

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## C H A P. II.

**I**N Metallick things, *Gebburah* is of the Classis to which Gold is referred ; which has again its Decad ; (*i. e.* Ten Orders or Degrees.) So that,  
 1. *Chetbem*,

1. *Chethem*, that is, pure fine Gold, is referred to the *Kether* thereof; which, *Cant.* 5. 11. is referred to the Head.

2. *Batzer*, Gold, is referred to *Chochmah*, as tho' laid up in fenced places, *Job* 22. 24, 25. *Ch.* 36. 19.

3. *Charutz*, *Prov.* 8. 10. is referred to *Binah*, from the digging of it; which Name belongs to the Feminine Gender.

4. *Zahab Shachut*, that is, fine and drawn Gold, 2 *Chron.* 9. 15. because it hath the Analogy of the Thread of *Chesed*.

5. *Zahab*, alone, is referred to *Gebburah*, because Gold cometh from the North, *Job* 37. 22.

6. *Paz* and *Zahab Muphaz*, are referred to *Tiphareth*, 1 *Kings* 10. 18.



10. 18. *Psal.* 21. 4. and 19. 11. *Dan.* 10. 5. for so *Tiphareth* and *Malchuth* are compounded in the Golden Throne, 1 *Kings* 10. 18. also when it is called a Vessel of Gold, *Job* 28. 17. a Crown of Gold, *Psal.* 21. 3. Bases of Gold, *Cant.* 5. 15.

7. *Zabab Sagur*, is referred to *Netzach*, that is Gold shut up, 1 *Kings* 6. 20, 21. *Job.* 28. 15. to wit, to bring forth Seed.

8. *Zabab Parvajim*, is referred to *Hod*, 2 *Chron.* 3. 6. 1 *Kings* 6. 20. from the likeness of the Blood of Young Bullocks, for this kind is Red, at the left Hand.

9. *Zabab Tob*, is referred to *Jesod*, that is good Gold, *Gen.* 2. 12. for this kind is called good, after the Name of a good Man.

10. But

10. But *Zabab Ophir*, is referred to *Malchuth*, Job 22. 24. for it is the Name of a Land (or Earth) as called so from Ashes.

And now, concerning the Name *Zabab*, *Æsch-Mezareph* writes thus, I will lead thee into the Cave of the hidden Matter, and will shew thee the Treasures of *Solomon*, mention'd *Nehemiah* 13. 13. viz. the Perfection of Stones.

Come see! There are many places, to which Gold is referred, viz. *Gebburah* and *Binah*, and other special Places, where the Species of Gold are disposed by one thus, by another other-ways: But now I represent to thee the Nature of Gold in *Tiphareth*.

Neither

Neither can you object out of the *Zohar* or *Tikkunim*. For know, that in this place ought to be understood *Tiphareth*, of the Measure or Degree of *Geburah*. And it is a great Mystery, because *Tiphareth* commonly contains Iron under it, from whence we seek Gold.

This is the Son of Nature and Art, whose lesser Number is 10. the Symbol of all Perfection: Which Number by *Gematria* also shews you the lesser Number of *Tiphareth*; likewise the word *Atah* belonging to the same in its lesser Computation.

Mingle therefore Iron and Clay, *Dan. 2. 33.* and thou shalt have the Foundation of Gold.

This

This is that Gold, to which is attributed the Notion of *Tetragrammaton*, Exod. 32. 5. in the History of the Calf, which was to be grown to Powder, and thrown upon the Waters, v. 20. where you shall see seven Kinds of Gold immediately following one another in the Work.

*First*, simple Gold, which is called *Zabab* barely; for it is truly Gold, tho' not digged out of the Earth, nor destroyed by the Violence of the Fire, but living, rising out of the Waters; sometimes of a Black, sometimes of a Yellowish, and often like a Peacock's Colour: Going back of its own accord into the Waters, and this may be called  
*Zabab*



*Zabab Saba*, as tho' you should say, *Sabi*, the Gold of Captivity ; because 'tis newly captivated, and shut up in its Prison ; where it keeps a Fast of Forty Days and Nights, that you know not what is become of it, *Exod.* 32. 1. For there is then no External Operation.

*Secondly*, Afterwards it becomes *Zabab Shachut*, as tho' it were killed or slain. For it dies, and being strangled putrifies, and grows black, like a dead Carcase : Then 'tis under Judgment, and the *Cortices* rule over it ; and the Force of the Name of the 42 Letters fulfil their time in it.

*Thirdly*, But then follows *Zabab Ophir*, as tho' you should say

say *Apbar*, for it is of the Colour of Ashes; which time the 22 Letters of the Alphabet determine.

*Fourthly*, It becomes *Zabab Tob*, because it is good to Colour, tho' not of the Colour of Gold, but Silver. This may be called *Chethem*. For it may be so called, according to *Lam.* 4. 1. How shall Gold be coloured with Redness, and *Hachethem Hattob*, i.e. good Silver be changed? And then hitherto is referred that in *Job* 22. 24. and *put it upon Opher*, he would have said *Opheret*, Lead; *Batsar*, Silver; that is this white Gold: For from hence you shall have Silver. And when it shall be in the  
state

state of a Stone, add to it *Nachlim*, Rivers of Metallick Waters; from whence you shall have *Ophir*, that is, *Gold of Ophir*, which was accounted the best. Now you shall have the Number of the great Name *Ebejeb*; for thou shalt possess, after 21 Days, these things. If thou wilt now open thy Treasure, open it; but thou shalt only give Silver as Stones, 1 *Kin.* 10. 27.

But if thou desire more, let thy Gold be,

Fifthly, *Zabab Sagur*, i. e. Shut-up Gold: Let it remain in the Prison, in the place of its Maturation, in the Bowels of the Earth of the Wise Men all the time of the *Decumbiture* of *Ezekiel* Chap. 4. 6. And thy Gold shall be,

Sixthly,

Sixthly, *Jarak Rak*, i.e. Yellow Gold, like *Zahab Parvajim*. These are the 30 Men, *Judg.* 14. 19. whom *Sampson* slew. For this being done,

Seventhly, Your Gold will be *Paz*, and *Muphaz*, and *Uphaz*; being strengthened to Conquer and Colour all imperfect Metals.

This is *Charutz*, that sharp penetrating thing; which, in *Job* 41. 30. ought to be cast upon Clay, i.e. imperfect Metals, that hath *Cobach*, Power to produce Gold: For *Tit* and *Cobach* are of equal Numbers. And it shall make it boil like a deep Pot, i.e. the Sea of thick Metallick Waters; and it shall make it like a Vessel of Paint: But after that it shall make  
its



*its Path to shine*, v. 31, 32. Blessed be the Name of the Glory of his Kingdom for ever and ever.

I write these things, poor I, according to my slender Knowledge, who have earnestly sought secret things, to the healing of the Creatures. But that which moved me thereto is spoken in *Sobar Hæsinu*, fol. 145. cap. 580. concerning the Office of a Physician, that I might not desist from the good and right Way till I should find the best Medicine : And the Words there written are these ;

*It is written, Deut. 32. 10. He shall find him in the Land of the Desert, and in the Wilderness of Howling and Solitude ; he shall apply Causes to him, and shall make him*

*him understand, &c.* And rightly; because he hath enjoined all the *Cortices* to serve him. So far was written in the Book of *Kartanæus* the Physician. And then he drew from this Text various Observations necessary to a wise Physician, about the Cure of the Patient, lying in the Chamber of Sickness, *Gen. 39. 20.* where the Captives of the King may worship the Lord of the World. For when a prudent Physician comes to him, *he finds him in the Land of the Desert, and in the Wilderness of the Howling of Solitude,* which are Diseases afflicting him, and finds him in the Captivity of the King.

Here it may be objected, that it is not lawful to take care of  
him,

him, because the Holy One, who is Blessed for ever, hath caused him to be apprehended. But this is not so; for *David* says, *Pf. 41.*

2. (the Lord will preserve him, and keep him alive) *Blessed is that Man that understands to take care of poor distressed things:* But he is distressed that lies in the House of Sickness; and if the Physician be wise, that Holy One, who is blessed for ever, loads him with Blessings, in reference to him, whom he takes the care of; and that Physician finds him *in the Land of the Desert, &c.* And what is to be done for him, *Rabbi Eleasar* hath told us: Hitherto we have heard nothing of that Physician, nor his Book; unless that once  
a cer-

a certain Merchant told me, that he heard his Father say, that in his time there was a certain Physician, who having seen a Patient, presently said, *this will live, that will die*; and that it was reported of him, that he was a just and true Man, fearing Sin; and that, if any Man could not procure those things he needed, he would buy them for him, and freely supply his Necessities; and that it was said, there was not so wise a Man in the whole World; and that he did more with his Prayers, than with his Hands: And when we supposed this Man to be the very same Physician, the Merchant made reply, Certainly his Book is in my



my Hands, being left me as a part of Inheritance by my Father; and all the Sayings of that Book are hidden in the Mystery of the Law: And in it we do find out profound Secrets, and many Medicines; which, notwithstanding, is not lawful to apply to any, except to him that feareth Sin, &c. *Rabbi Eleasar* said, Lend it me. He reply'd, I will, so as you will shew it to the Sacred Light. And we have heard (said *Rabbi Eleasar*) that Book was in my Hands twelve Months, and we found in it sublime and precious Lights, &c. and we have found in it various sorts of Medicines, ordered according to the Prescriptions of the Law, and the pro-

profound Secrets, &c. And we said, Blessed be the Holy and Merciful One, who of his sublime Wisdom bestoweth Wisdom upon Men, &c. Thus far He.

These things moved me to seek the like good and secret Books; and, according to the good Hand of my God upon me, I found that which I now teach thee. And the *Camea* of this Metal is altogether wonderful, for it consists of six times six Partitions, every where wonderfully shewing the Virtue of the Letter *Vau*, namely of *Tiphareth*. And all the Columns and Lines, as well from the bottom to the top, as from the right to the left, and from one Angle to another, give the same Sum;  
B and

and thou may'st vary the same *in infinitum*. And the vary'd Sums always observe this Tenor, that their lesser Number is always 3, 9, or 6; and again, 3, 9, or 6; and so on. Concerning which I could reveal many things to thee.

Now I add this Example, whose Sum represents the Number 216 of *Arjeh* our wonderful Lion 14 times, which is the Number of the Name *Zabab*, Gold. Compute it, and be Rich.

11	63	5	67	69	1
13	21	53	55	15	59
37	27	31	29	45	47
35	39	43	41	33	25
49	51	19	17	51	23
71	9	65	7	3	61

## C A A P. III.

**C**heseph, Silver, in Metallick things, *Rabbi Mordechai* writes thus:

Let the Red Minera of Silver be taken, let it be ground most exquisitely; add an Ounce and half of the Calx of *Luna* to six Ounces of it. Let it be placed in Sand, in a Viol sealed. Let there be given a small Fire for the first Eight Days, lest its Radical Humidity be burnt up. The second Week, one degree stronger; and the third, yet stronger; and on the fourth, that the Sand may not be red hot, but so as when Water is drop'd upon it, it may hiss. So in the top of the

B 2

Glas,



Glass, thou shalt have a white Matter, which is the *Materia prima*, or tinging *Arsenick*, being the living Water of Metals, which all Philosophers call dry Water, and their Vinegar. Let this be purified thus, & of this white Christalline Matter sublimed: Let it be ground upon a Marble, with equal parts of Calx of *Luna*, and let it be put into a Viol sealed, and set in Sand again, the first two Hours with a gentle Fire, the second with a stronger, and the third with one yet more violent, and increased till the Sand will hiss, and our *Arsenick* will be sublimed again, the starry Beams being sent forth. And since a quantity of this is required, thou

thou shalt augment it thus ;

℞ 6 Ounces of this, and an Ounce and half of the most pure Filings of *Luna*, and make an *Amalgama*, and let them be digested in a Viol in hot Ashes, till all the *Luna* be dissolved, and converted into *Arsenical Water*.

℞ an Ounce and half of this Spirit, being prepared in a closed Viol : Let it be put into hot Ashes, and it will ascend and descend ; which heat continue, till it leave Sweating, and rest in the bottom, in the Colour of Ashes. Thus the matter is dissolved and putrified.

℞ one part of this Cinereous Matter, and half a part of the aforesaid Water, let 'em be mix'd, and sweat in a Glass, as before,

B 3

which

which will happen in about Eight Days ; when therefore the Cinereous Earth shall begin to wax white, take it out, and let it be imbibed with five Washings of its Lunar Water, and digested as before ; let it be imbibed the third time, with five Ounces of the same Water, and congealed, as before, for Eight Days. The fourth Imbibition requires seven Ounces of the Lunar Water. And the Sweats being ended, the Preparation is likewise.

Now for the White Work,  
℞ 21 Drams of this white Earth,  
14 Drams of Lunar Water, 10  
Drams of Calx of most pure  
*Luna* ; mix them upon a Marble, and commit them to Coagulation,

agulation, till they grow hard ; imbibe it with three parts of its own Water, till it hath drank up this Portion ; and repeat that so often, till it flow on a Copper Plate, made red hot, without Smoak ; and then thou shalt have a Tincture for the White, which thou may'st increase by the Means aforesaid.

For the Red, you must use Calx of *Sol*, and a stronger Fire ; and 'tis a Work of about four Months. *Thus He.*

Let this be compared with the Writing of an *Arabian* Philosopher, where he writes more largely of the *Arsenical* Matter.

*Chesed*, in the Metallick Kingdom, is *Luna*, *Nemine Contradi-*  
B 4                      *cente.*



*cente.* And so the Lesser Number of *Gedhula* and *Sama*, Silver, *Prov.* 16. 16. and 17. 3. also *Pf.* 12. 7. and *Job* 28. 1. is the same, and gather the third *Sephirothical Decad* of this *Chesed*, out of the 38th of *Exod.* 17, and 19. where Silver in the Chapters of the Pillars representeth *Kether*. But *Chochmah* is compared with Silver, *Prov.* 2. 4. and *Binah*, *Prov.* 16. 16.

*Gedbulah* is manifest out of the History of *Abraham*, where Silver is always preferr'd, *Gen.* 13. 2. and 23. 15, 16. and 24. 35, 53.

*Gebhurah* is shewed, when Silver is put in the Fire, *Prov.* 17. 3. and *Num.* 31. 21. *Psal.* 66. 10. *Prov.* 27. 21. *Isai.* 48. 10. *Ezek.*

*Ezek.* 22. 22. *Zech.* 13. 9. *Mal.* 3. 3.

*Tiphareth* is the Breast of the Statue, *Dan.* 2. 32.

*Netzach* is a Vein of Silver, *Job* 28. 1.

*Hod* are the Silver Trumpets, *Num.* 10. 2.

*Jesod* is found in *Prov.* 10. 20. and *Malchuth*, *Pf.* 12. 6.

The *Camea* of this Metal represents nine times nine Squares, shewing the same Sum twenty times, viz. 369. and in its lesser Number 9. which all the Variations shew, though they should be a thousand times a thousand; because this *Chesed* (which is Mercy) endureth for ever.

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

*Barzel*, Iron; in the Natural Science, this Metal is the middle Line, reaching from one extreme to the other. This is that Male and Bridegroom, without which the Virgin is not impregnated. This is that Gold of the Wise Men, without whom, the Moon will be always

always in Darknefs. He that knows his Rays, works in the Day ; others grope in the Night.

Parzala, whose leffer Number is 12, is of the fame account as the Name of that Bloody Animal *Dob*, a Bear, whose Number is 12 alfo.

And this is that Myftical thing, which is written, *Dan: 7. 5. And behold another Beast, a fecond like unto a Bear, stood on one fide, and had three Ribs ftanding out in his Mouth, between his Teeth ; and thus they faid unto him, Arife, eat much Flefh.* The Meaning is, that in order to conftitute the Metallick Kingdom, in the fecond place, Iron is to be taken ; in whofe Mouth



or Opening (which comes to pass in an Earthen Vessel) a three-fold *Scoria* is thrust out, from between its whitish Nature.

Let him eat *Batsar*, i. e. Flesh, whose lesser Number is 7, that is *Puk*, that is *Stibium*, whose lesser Number in like manner is 7.

And indeed much Flesh, because the proportion of this, is greater than of that; and indeed such a proportion as *Puk*, that is 106, bears to *Barzel* 239; such shall be the proportion of Iron to Antimony.

But understand the *Flesh of the Lion*, which is the first Animal; whose *Eagles Wings*, and so much as is very Volatile in him, shall be drawn out, and  
it

it shall be lifted up, and by purifying separated from its Earth or Scoria: And will stand on its Feet; that is, shall get its Consistency, in a Cone, like a Man, with an erect and shining Countenance, like Moses. For Enos and Moses in full Writing in Gematria, make 351. And the Heart, that is, Iron, (for Leb and Barzel, in their least Number, give 5.) of a (Mineral) Man; i. e. Tiphareth shall be given to it.

For even the Name of the Star belonging to this, is Edom, which hath the Connotation of a Red Man.

These things being done, the third Beast ought to be taken, which is as it were a Leopard, i. e. Water

Water not wetting, the *Garden* of the Wise Men; for *Nimra* a *Leopard*, and *Garden* in their lesser Number, make the same Sum, viz. 12. Such also is the Quickness of this Water, that it is not unlike a *Leopard* upon that account.

*And he shall have four Wings of a Bird upon his Back*; the four Wings are two Birds, which exasperate this Beast with their Feathers, to the intent he may enter and fight with the Bear and Lion; altho' of himself he be volatile and biting enough, and venemous like a winged Serpent and Basilisk.

*And the four Heads of the Beast*; in which Words are understood four Natures lurking in this  
Com-

position, *i. e.* white, red, green and watry.

*And Power was given him over the other Beasts, i. e. the Lion and the Bear, that he may overcome them, and extract their glutinous Blood.*

For of all these are made one Fourth Beast in the 7th Verse, *which is frightful, terrible, and very strong* : For it casts forth so great Fumes, that at some times there is Peril of Death, if he be handled in undue time and place.

*And he hath great Tecth of Iron, because this is one of the Parts and Materials compound- ing it, Eating and Breaking him- self, and others, to pieces, and Treading the Residue under his Feet.*



*Feet.* That is, of a Nature so violent, that by many Contritions and Conculcations, he is as it were tamed at length.

*And he had Ten Horns,* because he hath the Nature of all the Metallick Numbers.

*A little Horn, &c.* for out of this is extracted the lesser or young King, which hath the Nature of *Tiphareth* (which is of a Man) but of the Nature or Part of *Gebburah*: For it is that Gold which predominates in the Work of the Wise Men. Thus far the Preparatories.

And now *the Beast is to be killed, and his Body to be destroyed and delivered up to the Fire to be burned, &c.* For now follows the

the Regimen of the Fire. Concerning which elsewhere.

I had a mind to Comment these things, upon occasion of the Sword of the Illustrious *Naaman*, which Name *Barzel* expresseth.

*Lancea*, in the History of the Metallick Nature, the History of *Phineas*, Numb. 25. 7. belongs to this place. By the Fornicators are understood *Masculine* or *Arsenical* Sulphur, and dry Water unduly mixed, together in the Mine.

By the Spear of *Phineas*; the Force of Iron acting upon the Matter, to cleanse it of its Dross: With which Iron, not only the *Arsenical* Sulphur is killed, but also the Woman  
her

her self is mortified at length.

That the Miracles of *Phineas* may be fitly applyed here, see the *Targum* in this Place. For the Nature of Iron is wonderful, which also its *Camea* shews. Which is thus: Where the Number 5, and its Square (*i. e.* 25.) denote the Feminine Nature corrected by this Metal.

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

## C H A P. IV.

**B**EDIL, Tin; in the Natural Science, this Metal is of no great use; for as it is derived from Separating, so its Matter is separate from the Universal Medicine.

Amongst the Planets, *Zedek* is attributed to it; a white wandering Planet. To which the *Gentiles* apply'd an Idolatrous Name, mention whereof is forbidden, *Exod.* 23. 13. and a greater Extirpation is promised, *Hos.* 2. 17. *Zech.* 13. 2.

Amongst the Beasts, no Allegory is better apply'd to this than that, because of its Crackling; it should be called *Chazir Mijaar*,



*Mijaar*, a Boar out of the Wood, *Psal.* 80. 14. whose Number is 545 ; which is not only made five times from 109, but in its lesser Number shews a Quinary, as the Name *Zedak* 194 ; which Numbers being added, make 14 ; and they again make the Number 5, which twice taken is 10, the lesser Number of the word *Bedil*, by 46 being added. But five times 10, shews the fifty Gates of *Binah*, and the first Letter of the *Sephirah Netzach*, which are *Sephirotick Classes*, to which this Metal is referred.

In particular Transmutations, its Sulphurous Nature alone doth not profit, but with other Sulphurs: Especially those  
of

of Red Metals does reduce  
thick Waters, duly terrificated,  
into Gold.

As also Silver, if it be introduced by Quicksilver subtilized into the Nature of thin Water, which amongst other things, is made well enough by Tin.

But its viscous and watery Nature may be meliorated into Gold, if it be duly pulverized with a Calx of Gold, by all the Degrees of Fire, for ten Days, and by degrees thrown upon flowing Gold, in the form of little Pills; which also, I am taught, is to be done with Silver; but Experience must shew.

I add no more; He that is wise may correct Natures, and  
help

help by Experiments where they are deficient.

*Kassitera*, Tin : See *Bedil's Camea*, where the Number resulting from every side is *Dal*; representing the Tenuity and Vileness of this Metal, in all Metallick Operations.

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

---

## C H A P. V.

**H**OD, in the Wisdom of Nature, is of the *Classis* of Brals; for the Colour expresses the Nature of *Gebburah*, which  
this

this *Sephirah* contains. And the Use of Brass was in Instruments of Praise and Musick, 1 *Chron.* 15. 19. And Brazen Bows were of Use in War, 2 *Sam.* 22. 35. *Job* 20. 24. and the like, 1 *Sam.* 17. 5, 6, 38.

But as *Hod* is encompassed with a Serpent, so *Nechoseth* Brass is of the same Root with *Nachash* a Serpent.

And the Seventy Talents of Brass of the Oblation, *Exod.* 38. 29. represent Seventy Princes; for about this place is the greatest Force of the *Cortices*. From whence, as *Hod* is a degree of Prophetical Representations, so from the Root *Nachash* comes *Nechashim*, Inchantments, *Num.* 23. 23. and 24. 1. But he that will



will be curious, may find, that he, like as *Hod*, has a special Decad. So also in the History of Brass, from the Law, he may easily gather a Decad.

For may not that Oblation of Brass in general, from which afterwards Vessels were made for the Tabernacle, *Exod.* 38. 29. be referr'd to *Kether*, since all the other degrees spring from this?

Doth not the Laver of Brass, *Exod.* 30. 18. shew the Nature of *Chockmah*, from which an influx is let down to all the Inferiors? But the Basis thereof, which also was of Brass, is *Binah*; for *Chockmah* resides therein.

Afterwards the Brazen Altar, *Exod.* 27. 2. with it's Furniture

niture represents six Extremes, for the two Bars in the same place were cover'd over with Brass; and are as it were the two Arms, *Gedulah* and *Gebburah*. The Body of the Altar it self, *Tiphareth*. The four Rings of Brass, to the right and left, *Netzach* and *Hod*.

And the Brazen Net, which was instead of a Foundation, is *Jesod*.

And if you say, that the Altar was to be referr'd to *Malchuth*, according to the most common Opinion, which Altar may represent the Notion of a Woman: I answer, 'Tis true, according to the general Distribution of the Tabernacle and Temple. But amongst the  
C special

special Classis of Brass, where all things before incline to the Female; and so also *Tiphareth*, the Notion of Male, will not be so remote.

For there are yet *Adne Brazen Basis's*, *Exod. 26. 37. and 27. 10.* which being as it were the bottom of the Tabernacle, have Congruously enough the Nature of *Malchuth*.

He that would here trace these Mysteries more largely, might easily prolong his Discourse: But a wise Man will in short understand the Foundation.

The wonderful *Camea's* belonging to the Classis of Brass, all contain seven times seven Squares; and the Sum of each  
Line,

Line, whether Horizontal, Vertical, or Diagonal, are equal to each other, 175. and of which there might innumerable be made.

*E*

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

As for Example, Here all the Columns make the same *Tze-phes*, 175. as is to be seen above; for the first Column to the right, 4, 29, &c. makes 175. and so the rest to the last towards the

C 2

left.



left. After the same manner, the uppermost Order 22, (where note the Mystery of the 22 Letters) 47, &c. (where note the Mystery of the Tetragrammaton) and so all to the bottom. Lastly, crosswise, from the Angle between the East and South, to the Angle between the West and North, 4, 11, 18, &c. are 175. and from the Angle between the East and North, to the Angle between the West and South, viz. 22, 23, 24, &c. make all 175.

Therefore contemplate these things, and thou shalt see an Abyfs of Profundity. +

Unless thou hadst rather allude to those Coverings, in which Brass was used, *Exod.* 27. 2, 6, &c. So

+ This relates to the Hebrews, whose Letters are numerals (vide p. 44)

So if (1) be omitted, and you begin with (2), there meets you in the Sums *Botzatz*, 1 *Sam.* 14.4. writ defectively. If you begin with (3), you will have the like Sums of 189. If you begin with (4), 206. If you begin with (5), 213. And so they ascend, exceeding one another by 7.

But if by a Skip you dispose the Numbers (1), and (3), and (5), and (7), and (9), &c. Begin with which you will, so that you observe the Proportion. Also (1), and (4), and (7), and (10), and (13), &c. Also (1), and (5), and (9), and (13). This Septenary Net will always, from every Face, represent the same Sum, whose farther Use I shall be able to open elsewhere.

NECHUSHETH, Brass, see *Sob. Pekude*, 103, 410, &c. and see *Hod* as above. Amongst the Planets *Nogab*, *Venus* corresponds to it. A necessary Instrument to promote the Metallick Splendor.

Yet it hath more the part of a Male than Female. For do not deceive thy self, to believe a white Splendor is promised to thee, as the word *Nogab* infers. But *Hod* ought to receive a *Gebburatical Influence*, and gives it also. O how great is this Mystery!

Learn therefore to lift the Serpent up on high, which is called *Nechushtan*, 2 *Kin.* 18. 4. if thou wilt cure infirm Natures after the Example of *Moses*.

## C H A P. VI.

**C**HOCHMAH, in the Metallick Doctrine, is the degree of Lead, or Primordial Salt, in which the Lead of the Wise Men lies hid. But how is so high a Place attributed to Lead, which is so Ignoble a Metal, and of which there is so seldom Mention made in the Scripture?

But here lies Wisdom ! Both the Degrees are very secret ; hence there is very little mention made of it. But yet here will not be wanting the Number of the particular *Sephirahs*.

For may not that which, in *Zeck. 5. 7.* is called an *Exalted*

C 4      *Talent*



*Talent of Lead*, and brought from the deep, represent the Degree of *Kether*? And that which in the same Chapter, ver. 8. is spoken concerning *the Stone of Lead*, it sets before its self the Letter *Jod*, which is in *Chochmah*.

Then *Ezek. 27. 12.* Lead is referred to the place of the Congregation, of which sort is *Binah*.

And *Amos 7. 7.* *Anach*, a Leaden Plummet, denotes the Thread of *Chesed*. For *Anach*, with the whole Word, hath 72. the Number of *Chesed*. But that, *Numb. 31. 22.* Lead is reckon'd amongst those things which enter into the Fire, will be referr'd to *Gebburah*.

But

But *Job* 19. 24. an Iron Pen and Lead are joined together, from whence you have *Tiphareth*.

But that which in *Exek.* 22. 18, 20. is called the Furnace of Tryal, or of Grace, or Furnace of Judgment, in which also is Lead, to wit, *Netzach* and *Hod*; for there ought to flow a River of Silver.

And *Jer.* 6. 29. the Furnace of Probation; out of which, by the means of Lead, good Silver is look'd for. Is not the just Man, and he that justifies, *Jesod*? (*i. e.* the Foundation.)

But if you seek the bottom of the Sea, look upon *Exod.* 15. 10. where the Notion of *Malchuth* will occur.

This is that Red Sea, out of which the Salt of Wisdom is extracted, and in which the Ships of *Solomon* fetched Gold.

OPHRETH, in the Doctrine of Natural things, is referred to Wisdom ; for a great Treasure of Wisdom lies hid here : And hither is referred the Place of *Prov. 3. 19. The Lord in Wisdom hath founded the Earth* ; I say, the Earth, concerning which *Job* speaks, *Chap. 28. 6. which hath Dust of Gold.* Where, take notice of the word *Ophroth*, i. e. Lead. This Lead, by a Mystical Name is called *Chol* (All), because therein lies the System of all Universality. For its Figure below has a Circle, the Sign of an Universal Perfection,

and

and over it four *Daleths*, whose Angles meet in one Point ; that you may know, that all Quaternity lies here, and the Quaternities of Quaternity : Whether you conceive the Elements, or Cortices, or Letters, or Worlds.

And in this Lead of the Wise Men, four *Elements* lie hid, *i. e.* *Fire*, or the Sulphur of the Philosophers ; *Air*, the Separator of the Waters ; Dry *Water* ; and *the Earth* of the Wonderful Salt.

There are also hid in it the four Cortices, described, *Exek.* 1. 4. for in the Preparation of it, a Whirlwind and great Cloud will meet thee, and a devouring Fire, until at length the desired Splendor break forth.

Also



Also the Natural *Sephirah* of the *Tetragrammaton*, and the Metal thereof, occurs to thee here. And you will naturally Travel through four Worlds in the very Labour; when after the *Faction and Formation*, laborious enough, there will appear the wonderful *Creation*: After which thou shalt have the *Emanation* of the desired Natural Light.

And note, that the word *Chol*, whose Number is 50, multiply'd by 15. according to the Number of the Sacred Characteristick Name in the *Sephirah* of Wisdom, will produce the Number of *Ophreth*, i. e. 750.

Also the *Camea* of that Metal is also wonderful, in which the  
 Num-

Number 15, viz. the Name *Jah*, i.e. *Jehovah*, in a Quadrate of nine Squares (because we are in the ninth *Seplirab*) throughout all its Columns, offers its self after this manner.

4	9	2
3	5	7
8	1	6

The Planet *Schabthai* denominated from the rest, because in this Principle is offer'd the most desired Rest.

And if you shall compute the words *Lahab Schabthai*, i.e. the Point or Edge of *Saturn*, there will arise the Number of the Name *Ophreth*, viz. Lead.

ARJEH,

ARJEH, a Lion, in the Natural Science, is variously apply'd.

For there is *Gur Arjeh*, a Lion's Whelp; as *Jacob* speaks, *Gen.* 49. 9. That word *Gur*, a Whelp, is in Number 209. and if you add the whole Context of the Word in the place of a Unit, it will be 210. which is the Number of the word *Naa-man* the *Assyrian*, the General of the Army of the King of *Aram*, 2 *Kin.* 5. 1. by whom is Allegorically to be understood the Matter of the Metallick Medicine, to be purified Seven times in *Jordan*; which many Men, studious in Metallick Affairs, call *Gur*.

2. And that thou may'st the  
better

better understand this Matter, take the lesser Number of this word *Naaman*, which is 21. which is equal to the Number of the Name *Kether*, which is *Ebejeb* 21. •

3. The Number of *Naaman*, with the whole Word, is 211; to which another Name of the Lion is equal, *Ari* 211.

4. And so also *Arjeb*, a Lion, is equal in Number to the first word of that wonderful History, *2Kin. 5. 1. And Naaman, &c.* For this constitutes 216.

5. Moreover, the word *Ke-phir*, a young Lion, and *Jerek*, agree also in their Number; for each of them give 310. And now it is known in the Metallick Mysteries, that in the  
very



very Entrance, we meet the *Ænigma* of the Lion of Greenness, which we call the *Green Lion*; which, I pray thee, do not think is called so from any other Cause but the Colour. For unless thy Matter shall be green, not only in that immediate State, before 'tis reduced into Water, but also after the Water of Gold is made of it, remember that this Universal Dry Way is to be mended.

6. The farther Names of Lions, are *Lebi*, which is a Lioness, according to *Job 4. 11.* *The Whelps of the Lioness shall separate themselves.* *Ezek. 19.*  
 2. Thy Mother being a Lioness, lay amongst the Lions. *Nah. 2.*  
 12. A Lioness is there: And  
 Ver.

Ver. 13. *The Lion did strangle them for his Lioness.* Also *Lisb*, which denotes a fierce Lion, with a long and single Hair: As in *Prov.* 30. 30. these two Names, in a less Number, contain a *Septenary*; for *Lebi* contains 43, which are 7. and *Lisb* 340, which are 7 also. To these the Name *Puch*, *Stibium* is equal; which makes the Sum 906. and its lesser Number 7. than which nothing could be said more plain. Especially if the Surname of that Mineral be consider'd, when it is called the Hairy Servant, or of a long Mane and Bushy; with many the like Names given to it.

7. There is yet another Name of a *Lion*, according to the Masters  
of

of the *Senhedrim*, Chap. 11. fol. 95. col. 1. i.e. *Shachatz*; which also the *Targum* uses, Pf. 17. 12. its Number is 398. in its lesser Number it is 2. And the *Caldaick* Word *Tzadida* has the same Number, (being used in *Targum*, 2 Kin. 3. 30. Jer. 4. 30.) instead of the *Hebrew* Word *Puch*, which is Antimony) i.e. 109. which together with the whole Word, is 110. and its lesser Number 2.

8. At length also there meets us the Name of the *Black Lion*, to wit, *Shacal*, whose Number is 338, and its lesser Number 5.

Now take the least Number of the word *Naaman*, which is 3, and the least Number of the *Caldaick* word *Parsel*, Iron, which is 2, and you will have 5.

9. ZAHAB, Gold, is called by the Name of the *Red Lion*; and so not only the least Numbers of the Names *Labi* and *Lisb* make 14, which Number *Zabab* hath; but also the least Number of the word *Zabab* is 5, as I said but now, to be equal to *Shacal*.

But under this Notion is to be understood *Gold*, either already mortified, or now at length drawn from the Mines of the Wise Men. *Black in Colour*, but *Red in Potentia*.

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## C H A P. VII.

**J**ARDEN, denotes Mineral Water, useful in cleansing of Metals, and Leprous Minerals. But this Water flows from a dou-



a double Fountain, whereof one is called *Jeor*, i.e. fluid, having the Nature of the Right Hand, and very Bountiful. The other is called *Dan*, Rigorous, and of a sharp Nature.

But it flows through the Salt Sea, which ought to be observed, and at length is thought to be mixed with the Red Sea; which is a Sulphurious Matter, Masculine, and known to all true Artists.

But know thou, that the Name *Zachu*, i.e. Purity, being multiplied by 8, the Number of *Jesod*, produces the Number *Seder*, i.e. Order, which is 264. Which Number is also contained in the word *Jarden*; that you may Remember, that at least

Eight

Eight Orders of Purification are required, before the true Purity follows.

JESOD, in natural things, contains under it self Quicksilver ; because this is the Foundation of the whole Art of Transmutation.

And as the Name *El*, doth insinuate the Nature of Silver, because both belong to the Classis of *Chesed*, (but here to *Chesed*, which is inferior to *Jesod*.) So the Name *El Chai*, is the same, as it were, as *Cheseph Chai*, i. e. Quicksilver.

And so *Chochab*, a Star, is the Name of the Planet, under whose Government this Matter is, with the whole Word, is 49 ; which same is the Number of *El Chai*. But

But remember that all Quick-silver doth not conduce to this Work, because they differ as Flax and Silk ; but you work on Flax to no purpose, to make it receive the Tenuity and Splendor of fine Silk.

And there are some that think this a Sign of a Legitimate Water, if being mixed with Gold, it presently ferments and grows hot. But the common Solution of Mercury, precipitated by Lead, performs this : And what will it do ?

Verily I tell thee, there is no other Sign of a true Mercury but this, that in a due heat it invests it self with a *Cuticula*, which is the purest, finest Gold ; and that in a little space of time, yea, in one night. This

This is that which, not without a Myſtery, is called *Chochab*, a Star ; becauſe, according to the natural Kabbala, *Numb.* 24. 17. *Out of* (the Metal) *Jacob comes a Star* ; or in a Plain, the Figures of *Twigs*, and *Branches*, *ariſe* ; and from this Star comes or flows this Influence, of which we ſpeak.

This *Argent vive*, in *Gemara Tr. Gittin*, Ch. 7. fol. 69. is called *Eſpherica*, i. e. Spherical Water, becauſe it flows from the Mundane Sphere. */: from 8 :*

And in *Gen.* 36. 39. it is called *Mehetabel*, as tho' it were *Me Hatbula*, by changing the Letters ; i. e. the Waters of Immerſion, becauſe the King is immerg'd in them, to be cleanſed.

Or



Or 'as tho' it were *Me El Hatob*, by a like Change of Letters, the Waters of the good God, or of Quicksilver: For Living and Good are the same, as Death and Evil are the same.

This is called the Daughter of *Metred*, that is, as the *Targum* teaches, the Gold-maker, Labouring with daily Weariness.

For this Water flows not out of the Earth, nor is digged out of the Mine; but is produced and perfected with great Labour and much Diligence.

This Wife (or Female) is called *Me Zabab*, the *Waters of Gold*, or such a Water as sends forth Gold.

If an Artist be betrothed to  
her,

her, he will beget a Daughter, which will be the Water of the Royal Bath. Although some would have this Bride to be the Waters that are made of Gold; which Bride (notwithstanding) poor Men leave to be espoused by great Men.

The Husband of *Mebetabel*, is that *Edomitish* King, and King of Redness, which is called *Heder*, Glorious; for Beauty is the Honour of the Metallick Kingdom, which is Golds, *Dan.* 11. 20, to 29. But such Gold as may be referred to *Tiphareth*. For *Heder* represents 209, which Number also the *Tetragrammaton*, multiply'd by 8, produces, (which is the Number of *Circumcision* and *Je-*  
D *sod*)

*Jod*) if the whole Word be added.

But that thou may'st know, that *Tiphareth*, of the degree of *Gebburah*, is understood; know thou, that that Number being added to the whole, is also contain'd in *Isaac*; which in like manner is the *Classis* of Gold.

The City of that King is call'd *Pegno*, Brightness, from its Splendor, according to *Deut.* 33. 2. Which Name, and the Name *Joseph*, by which *Jesod* is meant, have the same Number 156. That you may know that *Argent vive* is required to the Work; and that the Royal Beauty doth not reside out of this Splendid City.

To this place belongs another Sirname, *i. e.* *Elohim Chajim*, as tho' it were called *Living Gold*; because *Elohim* and *Gold* denote the same Measure. But so this Water is called, because it is the Mother and Principle of Living Gold: For all other kinds of Gold are thought to be dead; this only excepted.

Nor will you err, if you shall attribute to it a Sirname yet more ordinary, that it may be called *Mekor Majim* | *Chajim*, that is, a Fountain of Living Water. For, from this Water the King is enlivened, that he may give Life to all Metals and Living Things.



The *Camea* of this Water is altogether wonderful, and exhibits in like manner the Number *Chai* (i.e. Living) 18 times, the same Sum in a Quadrat of 64 Numbers, which is the Sum of *Mezabab*, Waters of Gold; being variable, after this manner, *in infinitum*.

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

Where

Where you have the Sum 260, from the bottom to the top, from the right hand to the left, and by the Diagonal, whose lesser Number is 8, the Number of *Jesod*; as also the Root of the whole Square is 8.

The Symbol of the first Sum is 260, which makes the word *Sar*, *i.e.* he went back, because in going forward the Sum always go backward in Variations.

For Example, If you begin with (2), (reckoning the first Column for 8) the Sum will be 268, which is resolved into 7.

If you begin with the (3), (reckoning 8 for the second Column) the Sum will be 276,  
D 3                      which

which resolves into 6. And so of the rest. And so also the Number of Purifications increasing, the Weight of thy Water decreases.

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## C H A P. VIII.

**J**ONA, a Dove ; amongst the *Ænigma's* of Natural Things, the Name of a Dove is never apply'd to Metals themselves, but to the Ministering and Preparing Natures.

He that understands here the Nature of the *Burnt Offering*, will not take Turtles, but two young Pidgeons, or Sons of the Dove, *Levit.* 1. 14. and 12. 8. and 14. 22.

But

But count the word *Bene* 62, and a Pair of Doves, whence the word *Nogab* 64. which is the Name of the 5th amongst the Planets, and you shall go the true way. Else don't labour to be Rich; Cease from thy own Wisdom. Wilt thou have it, that thy Eyes shall presently discern it? But that will not be: But (the Scholar of the Wise Men) maketh it Wings, and fly as an Eagle (that it may be made the Heaven of the Mineral Stars) *Prov.* 23. 4, 5.

JARACH, *Luna*, in the History of Natural Things, is called the Medicine for the White; because she hath received a Whitening Splendor from the Sun, which, by a like shining,



shining, illustrates and converts to her own Nature all the Earth, that is, impure Metals.

And the place of *Isaiab* 30. 26. may be mystically understood of this, because the Work being finished, she hath a solar Splendor; but in that State, the place of *Cant.* 6. 9. belongs to her.

By the same Name the Matter of the Work is called; and so indeed, like to the Horned Moon, she is in the first State of Consistence; and like the Full Moon, in the last State of Fluidity and Purity. For the words *Farach*, the Moon, and *Raze*, Secrets, also *Rabui*, a Multitude, have by *Gematria* the same

same Numbers; because in this Matter consists the Secret of Multiplication.

GOPHRITH, *Sulphur*; in the Science of Minerals, this Principle is referr'd to *Binah* to the left, because of its Colour; and to that part also, Gold is wont to be referr'd; and *Charutz*, a kind of Gold, being referr'd to *Binah*, being 7 in its lesser Number, agrees with *Gophritha*.

Therefore the Gold of Natural Prudence ought to be *Charutz*; that is, digged out, or the like not excocted. And this is that Sulphur, which gives a fiery Colour, penetrating and changing impure Earths; to wit, Sulphur with Salt, *Deut.* 29. 23. Sulphur  
with

with Fire, raining upon the Wicked; that is, impure Metals, *Psal.* 11. 6.

You must digg up this Sulphur; and it is to be digged out of the Water; that you may have Fire out of Water. And if your Way be right before the Lord, your Iron shall swim upon the Water, 2 *Kin.* 6. 6. Go thy way to *Jordan* with *Elisba* in the same place, *ver.* 4. But who shall declare the *Gebburah* of the Lord? *Psal.* 106. 2.

Many seek other Sulphurs, and he that hath entred the *House of particular* Paths shall understand them, *Prov.* 8. 2. For the Sulphurs of Gold and Iron, the Extraction whereof is taught

taught by many, and is easie;  
also of Gold, Iron and Brasse;  
also of Gold, Iron and Copper,  
and Antimony, which are ga-  
ther'd together by Vinegar,  
after Fulmination, out of the  
*Lixivium*, being changed into  
a Red Oil, with a moist *Hy-*  
*drargyrum*, do tinge Silver. But  
also Oil in the House of the Wise  
is a desirable Treasure, Prov. 21.  
20.

*FINIS.*



17  
The first of the three  
is the most important  
and the most difficult  
to understand.

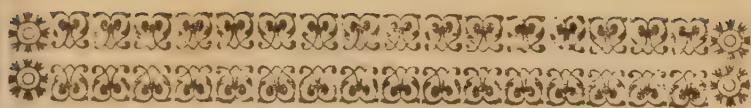
18  
The second of the three  
is the most important  
and the most difficult  
to understand.

19  
The third of the three  
is the most important  
and the most difficult  
to understand.

20  
The fourth of the three  
is the most important  
and the most difficult  
to understand.

21  
The fifth of the three  
is the most important  
and the most difficult  
to understand.

22  
The sixth of the three  
is the most important  
and the most difficult  
to understand.



# Æsch-Mezareph.

C A P. I.

אלישע **E**LISCHA Pro- Kabbala De-  
nudar, p. 116.  
pheta notif-

simus, sapientiæ naturalis exem-  
plar, & divitiarum Contemptor;  
prout docet historia sanati Naa-  
mani 2 Reg. 5. v. 6. adeoque verè  
dives, juxta illud quod dicitur  
in Pirke Abhoth c. 4. *Quisnam est  
dives? qui gaudet in portione sua.*

Sic enim verus impurorum me-  
tallorum medicus externam non  
habet divitiarum speciem, sed  
potius est instar מן naturæ pri-

A . . . mævæ

mævæ inanis ac vacuæ, quæ vox  
 cum Nomine  $\text{עֲשֵׂה}$  numeris æ-  
 quipollet refertque 411. Verif-  
 simum enim est, quod dicitur in  
 Babha Kama fol. 71. col. 2. *Res*  
*quæ divitias causatur* (talis est sa-  
 pientia naturalis) *est instar divi-*  
*tiarum.* Disce igitur purificare.  
 Naamanum è septentrione ad-  
 venientem è Syria : & agnosce  
 vires Jordani qui quasi est  $\text{אֵר דִּין}$   
 fluvius Judicii è septentrione de-  
 fluens ; & memento quod dici-  
 tur in Babha Bathra fol. 25. col.  
 2. ‘Qui sapiens vult fieri, degat  
 ‘ in meridie ; & qui vult dite-  
 ‘ scere, ad septentrionem se con-  
 ‘ vertat, &c. Quamvis ibidem  
 ‘ R. Jehoschua ben Levi dicat :  
 ‘ Perpetuò in meridie degat ;  
 ‘ nam dum fit sapiens, simul  
 ‘ quo-

quoque fit dives; sicut dicitur: Prov. 3. v. 16. *Longitudo dierum est ad dextram ejus, & ad sinistram ejus divitiæ & gloria.* Atque sic alias non exoptabis divitias. Scito autem mysteria istius sapientiæ à superioribus Kabbalæ mysteriis non esse aliena: quæ enim in Sanctitate est Prædicamentorum ratio, ea quoque est in Impuritate: Et quæ sunt Sephiroth in Aziluth, eæ quoque sunt in Asiah, imò eædem in regno istius, quod communiter minerale dicitur; quamvis in supernis major ubique sit illarum excellentia. Locum Kether igitur hîc occupat Radix metallica, quæ occultam satis multisque sub tenebris latentem habet naturam, & è qua

A 2                      metalla



metalla omnia suam habent originem : sicut occulta est naturâ Kether & ex illâ omnes emanant Sefhiræ reliquæ. Locum Chochmah habet Plumbum, quod, sicut Chochmah è Kether proximè, ita è radice metallica immediatè prodit, & in aliis ænigmatibus similibus sequentium naturarum Pater dicitur. Locum Binah stannum tenet canitie sua senium pariter præ se ferens, & stridore severitatem & rigorem judiciale adumbrans. Sub classẽ Chesed ab omnibus Kabbalæ Magistris Argentum refertur ob colorem potissimum & usum. Atque huc usque pertingunt naturæ albicantes ; insequentibus nunc rubris. Et quidem sub Gebhura-

rah,

rah, juxta communissimam Kab-  
balistarum sententiam locatur  
Aurum, quod ad septentrionem  
etiam refert Ijobh c. 37. v. 22.  
non tantum propter colorem, sed  
& caloris & sulphuris ejus causâ.  
Ad Tiphereth refertur ferrum;  
iste enim modus est *Vir belli*  
juxta Exod. 15. v. 3. habetque  
Nomen Seir Anpin à veloci irâ  
juxta Psal. 2. vers. ultim. Ne-  
zach & Hod duæ medietates  
corporis & receptacula Semina-  
lia, sunt locus naturæ androgy-  
neæ æris; sicut & duæ columnæ  
in Templo Solomonis ad hos  
duos modos relatæ, ex ære con-  
fectæ erant juxta 1 Regum 7.  
v. 15. Jesod est argentum vi-  
vum, huic enim modo cogno-  
men vivi characteristicè tribui-  
tur;

tur ; & aqua hæc viva omnino est fundamentum totius naturæ & artis metallicæ. Ad Malchuth autem refertur Medicina metallorum vera, plurimis ex causis ; quia utraque reliquas naturas sub auri vel argenti, dextri vel finistri, judicii vel miserationum metamorphosi repræsentat. De quibus omnibus latius dicetur alibi. Atque ita clavem tibi tradidi ad aperiendas januas occlusas quam plurimas, portamque aperui ad intimiora Naturæ adyta. Quod si quis aliter hæc disposuit, mihi tanè cum illo nulla erit controversia ; omnia enim ad unum tendunt. Dici enim posset tres supernas esse tres rerum metallicarum scaturigines ; Aqua  
crassa

crassa Kether, sal Chochmah, sulphur Binah ex rationibus notis. Et sic septem inferiores repræsentabunt septem metalla : nimirum Gedula & Gebhurah Argentum & Aurum : Tiphereh Ferrum : Nezach Hod, Stannum & Cuprum ; Jesod Plumbum ; & Malchuth erit Fœmina Metallica & Luna sapientum, agerque in quem conjicienda sunt semina minerarum secretarum, nempe Aqua Auri, prout hoc nomen occurrit Gen. 36. 39. sed scito, fili mi, in his talia latere mysteria, quæ nulla hominum lingua effari poterit : Ego autem ulterius non peccabo lingua mea, sed custodiam os meum clausura ex Psalm. 39. 2. Æsch-Mezareph. cap. 1.



Kabbala De-  
nugat. p. 235.

ג'חאסי GECHASI *famulus*  
*Elischæ*, figura vulgari-  
 um naturæ studiosorum, qui *con-*  
*templationes* quidem instituunt  
 circa *vallem* & profunditates Na-  
 turæ, sed ad abdita ejus non de-  
 scendunt, unde frustra laborant  
 & famuli sunt in æternum. Illi  
 consilia suppeditant de procu-  
 rando Filio Sapientum, cujus  
 generatio naturæ impossibilis est  
 2 Reg. 4. 14. Sed ipsi ad hanc  
 generationem, (ad quam requi-  
 ritur Vir Elischæo similis) nihil  
 conferre possunt. Natura etiam  
 ipsis arcana sua non aperit, Conf.  
 ver. 26. eosque contemnit v. 30.  
 & resuscitatio mortui in vitam,  
 ipsis est impossibilis, vers. 31.  
 Unde avari sunt c. 5. 20. &  
 mendaces atque deceptores, ver.

22, 25. & garruli, narratores  
gestorum alienorum 2 Reg. 8.  
4, 5. & divitiarum loco lepram  
sibi contrahunt, id est, morbos,  
contemptum, paupertatem, c. 5.  
vers. 27. Vox autem נִיחַ &  
vox לָן profanus, communis, u-  
traque eundem habent nume-  
rum. Æsch-Mezareph c. i.

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## C A P. II.

**I**N re metallicâ Geb-  
hurah est classis ad  
quam aurum refertur, quæ suam  
iterum habet Decadem, ita ut ad  
ipsius Kether referatur כֶּתֶר au-  
rum insigne primarium, quod  
Cant. 5. 11. ad Caput refertur.  
Ad Chochmah בַּיִצֵּר aurum quasi  
intra

Kabbala De-  
nuda. p. 227.

intra munitiones reconditum,  
 Ijob. 22. 24, 25. c. 36. 19. Ad Bi-  
 nah חרוץ Prov. 8. 10. ab effossione,  
 quod nomen ad genus foemini-  
 num spectat. Ad Chesed שחוט  
 וזה aurum ductum 2 Par. 9. 5.  
 qui habet analogiam Fili Chesed.  
 Ad Gebhurah וזה nudè, quia ab  
 aquilone aurum venit Ijobh 37.  
 22. Ad Tiphereth וזה מופו & פו  
 1 Reg. 10. 18. Ps. 21. 4. Ps. 19.  
 11. Dan. 10. 5. sic enim compo-  
 nuntur Tiphereth & Malchuth,  
 in Throno deaurato 1 Reg. 10.  
 18. item cum dicitur Vas auri  
 Ijobh 28. 17. Corona auri Psal.  
 21. 4. Bases auri Cant. 5. 15.  
 Ad Nezach וזה סגור aurum inclu-  
 sum 1 Reg. 6. 20, 21. Ijobh 28.  
 15. nempe ad feminificandum.  
 Ad Hod וזה פרויב, 2 Par. 3. 6.  
 1 Reg.

1 Reg. 6. 20. à similitudine sanguinis juvencorum ; hic modus autem ad sinistram rubet. Ad Jesod **זרע טוב** aurum bonum, Gen. 2. 12. Hic enim modus, cum Justi nomine & bonus dicitur. Ad Malchuth autem **זרע אש** Ijobh 22. 24. 1 Par. 29. 4. est enim Terræ nomen, quasi à cinere dictæ. Æsch-Mezareph c. 2.

Æsch-Mezareph de Kabbala Denudat. p. 301.  
 Nomine **זרע** ita scribit :  
 Jamque introducami te in Antrum materiæ occultæ, & ostendam tibi thesauros Schelemiah (Neh. 13. 13.) perfectionem scilicet Lapidum ; (Ex. 27. 6.) Veni vide ! Plura sunt loca, ad quæ refertur Aurum ; nempe Gebhurah, & Binah, & alia specialia, ubi disponuntur



ponuntur auri species, ab hoc  
ita, ab alio aliter. Nunc autem  
auri naturam tibi repræsentō in  
Tiphereth. Nec est quod for-  
mes objectiones è verbis Sohar,  
vel Tikkunim: Scito enim quod  
hoc loco intelligatur Tiphereth  
modi Gebhurah. Et mysterium  
est magnum, qui Tiphereth com-  
muniter sub se continet ferrum,  
sub quo nos aurum quærimus.  
Hic est שׁמֶשׁ Sol naturæ & artis,  
cujus numerus minor est 10.  
symbolum totius perfectionis,  
quem numerum etiam per Ge-  
matriam tibi ostendit numerus  
minor Istius gradus תפארת; &  
eodem pertinens nomen אֶתֶר mi-  
nore computo. Misce igitur fer-  
rum & lutum, Dan. 2. 33. & ha-  
bebis fundamentum summitatis  
aureæ.

aureæ. Hoc est aurum illud, cui attribuitur notio Tetragrammati Exod. 32. 5. in historia vituli, quod comminuendum & aquis inspergendum est ib. vers. 20. Ubi deinde videbis septem auri species in opere ipso sese invicem insequentes. Nempe 1. aurum simplex, quod **אור** nudè dici potest, est enim revera aurum, quamvis è terra non effossum, nec ignis violentia destructum, sed vivum, ex undis emergens, colore quandoque nigro, quandoque flavo, sæpe etiam pavonaceo; in aquas sponte retrogrediens. Atque hoc dici potest **אור שבא** quasi dicas **אור** aurum captivitatis, quod recenter captivatum & inclusum est carceri suo; ubi jejunium habet quadraginta die-

B

rum

rum & noctium, ut nescias, quid fit ei (Exod. 32. 1.) nihil enim tunc ab extra operatur; sed deinde 2. fit *והב שחוט* quasi inactatum esset & occisum; moritur enim & jugulatum ibi cadaveris instar putrescit & nigricat. Ibi est sub judicio, & Cortices dominantur in ipsum, & vis nominis 42 literarum tempus suum in ipso explet. Sequitur autem 3. *והב אופיר*, quasi dicas *אפר*, fit enim colore cinerum; quod tempus 22. literæ Alphabethi tibi determinant. 4. Fit *והב טוב*, quia jam bonum est ad Colorandum, quamvis non auri sed argenti colore tantum. Hoc dici potest *כחם*, jam enim dici potest è Tr. 4. 1. Quomodo rubigine vel rubedine obducetur aurum,

&amp;

& mutabitur הכתם הטוב argentum  
 bonum? & tunc huc pertinet il-  
 lud quod scribitur Ijobh 22. 24.  
 וְפֹנֶה עַל עֵפֶר, vult dicere,  
 וְפֹנֶה עַל עֵפֶר plumbum, וְפֹנֶה עַל עֵפֶר argentum, id  
 est, aurum hoc albicans; nam  
 exinde habebis argentum. וְפֹנֶה עַל עֵפֶר,  
 וְפֹנֶה עַל עֵפֶר cum erit in *Lapidis statu*, ad-  
 hibe נְהַלִּים torrentes aquarum me-  
 tallicarum: unde habebis אֹפִיר  
*aurum ophirinum* optimum. Jam  
 habebis numerum Nominis sum-  
 mi אֶחָד nam post 21. dies hæc  
 possidebis. Si jam vis aperire  
 thesaurum tuum, aperi, sed tan-  
 tum dabis argentum tanquam  
 Lapides 1 Reg. 10. 27. Si verò  
 plura expetis, sit aurum tuum  
 porrò. 5. וְהָיָה סֵנֶר aurum inclu-  
 sum, maneat in carcere, in loco  
 suæ maturationis, in visceribus  
 B 2 terræ



terræ sapientum, totum tempus  
decubitus Jecheskel, Jechesk. 4. 6.  
Et fiet 6. aurum tuum ירקק fla-  
vum, tanquam זרר פרוס. Isti sunt  
triginta viri Jud. 14. 29. quos  
percussit Schimschon. Nam hoc  
facto 7. aurum erit פו, & ספו &  
אפו, roboratum ad colorandum  
& subigendum omnia imperfe-  
cta. Hoc est illud מרר res illa  
acuta, penetrans, quæ juxta Ijob.  
41. 21. *Debet sterni super lutum,*  
id est, imperfectum, quod habet  
מזז potentiam ad aureitatem,  
nam טט & מז numeris æquipol-  
lent. *Et fervere faciet veluti ollam*  
*profundum catini; mare aquarum*  
*crassarum metallicarum, ponet ut*  
*vas pigmenti. Post illud autem lu-*  
*ccre faciet semitam.* Benedictum  
sit nomen gloriæ Regni ejus in  
seculum

seculum & sempiternum ! Hæc scribo Exiguus ego, pro tenuitate cognitionis meæ, qui quærendo quæsi occulta ; ad sanationem creaturarum. Commovit autem me illud, quod traditur in Sohar Heæsinu, f. 145. c. 580. de officio medici, ut non desisterem à viâ bonâ & rectâ, donec invenirem medicinam optimam. Verba autem ibidem sunt hæc : Scriptum est Deuter. 32. 10. *‘ Inveniet cum in terra deserti & in vastitate ululatus solitudinis, causas applicabit ei, intelligere faciet eum, &c. Rectè, quoniam imposuit omnibus illis corticibus ut fervirent ei. Huc usque scriptum erat in Libro illo Kartanæi Medici. Deinde extraxerat ex hoc*

' textu varias observationes sa-  
 ' pienti Medico necessarias, circa  
 ' curam ægroti, decumbentis in  
 ' cubiculo morbi, ubi vincti Re-  
 ' gis (Gen. 39, 20.) ut colant  
 ' Dominum mundi. Cum enim  
 ' prudens medicus ad eum venit,  
 ' invenit eum in terra deserti, & in  
 ' vastitate ejulatus solitudinis, qui  
 ' sunt morbi, quibus affectus est:  
 ' invenitque eum in captivitate  
 ' Regis. Hic objici posset, quia  
 ' Sanctus ille, q. b. f. ! illum pre-  
 ' hendi jussit, non licere homini  
 ' curam ejus habere. Sed hoc  
 ' ita se non habet. Nam David  
 ' inquit Ps. 41. 2. *Beatitudines*  
 ' *sunt ejus, qui intelligit (curam)*  
 ' *circa attenuatum.* Attenuatus  
 ' autem est ille, qui decumbit in  
 ' domo morbi. Et si Medicus  
 ' est



est sapiens, Sanctus ille q. b. f. !  
benedictionibus ipsum cumu-  
lat, circa eum, cujus curam ha-  
bet. Ille medicus autem in-  
venit eum, *in terra deserti*, id  
est, in loco morbi, ubi decum-  
bit. *Et in vastitate ejulatus so-*  
*litudinis*, qui sunt morbi affli-  
gentes eum. Quid faciendum  
est ipsi? &c. Dixit R. Eleasar:  
Haftenus hihil audivimus de  
Medico hoc, nec de Libro  
isto. Nisi quod aliquando mi-  
hi narravit Mercator quidam,  
audivisse se à Patre suo, suo  
tempore fuisse Medicum ali-  
quem, qui viso homine ægro-  
to, statim dixerit: hîc vivet,  
ille morietur. Deque eo fa-  
mam fuisse, quod fuerit Vir  
justus, verax, timens pecca-  
tum;



tum ; quique, si quis non potuerit assequi ea, quibus opus fuisset, eadem Ipse emerit & de proprio suppeditaverit. Et utrumque fuisse, in toto mundo tam sapientem non extitisse. Istum precibus suis plura effecisse, quam manu sua. Cumque existimaremus hunc ipsum fuisse eundem illum Medicum ; regerebat Mercator ille : Certè liber ejus in manu mea est, quippe quem ex hereditate Patris mei obtineo. Et omnia dicta illius Libri occultata sunt mysterio Legis ; inque eo profunda reperimus arcana ; & multa medicamina, deque quibus ibidem habetur, non licere illa applicare, nisi illi, qui metuat peccatum, &c. Dixit R. Eleasar :

‘ Eleasar : si liber iste est penes  
‘ te, commoda eum mihi. Re-  
‘ spondit : Faciam, modo illum  
‘ ostendere vis Lucernæ Sanctæ ;  
‘ Et audivimus ; dixit R. Elea-  
‘ sar : Iste Liber fuit in manu  
‘ mea per duodecim menses, &  
‘ invenimus in eo lumina sub-  
‘ limia & pretiosa, &c. Et mul-  
‘ ta genera medicaminum repe-  
‘ rimus in eo, ordinata secun-  
‘ dum requisita Legis, & arcana  
‘ profunda, &c. & diximus, Be-  
‘ nedictus sit misericors ille, qui  
‘ sapientiam largitur hominibus  
‘ de sapientia superna, &c. Hæc  
‘ ibi. Ista cominoverunt me, ut  
‘ quærerem Libros similes bonos,  
‘ & arcanos ; & secundum manum  
‘ Dei mei bonam super me inveni,  
‘ quod te nunc edoceo. Et Camea  
‘ hujus

hujus metalli est omninò mirabilis ; constat enim è sexies sex loculamentis reticulationis ; ut ubique elucescat virtus admiranda literæ Vav, istius nempe Tiphereth ; & columnæ & lineæ omnes tam ab imo sursum, quam à dextra ad sinistram, & ab angulo ad angulum eandem referunt summam ; & variare potes eandem in infinitum ; & summæ variatæ semper hunc observant tenorem, ut numerus eorum minor vel sit ternarius, vèi novè-narius, vel senarius, & iterum 3. 9. 6. & sic porrò, de quibus multa tibi possem revelare. Adscribo autem exemplum, cujus summa repræsentat numerum 216. אריה Leonis hujus nostri admirandi 14. vicibus, qui est numerus nominis אור aurum.

א	סט	סו	ה	סג	יא
נט	טו	נה	נג	כא	יג
מו	מה	כט	לא	כו	לו
כה	לג	מא	מג	לט	לה
כג	נא	יו	יט	נו	מט
סא	ג	ז	סה	ט	עא

Computa & dicesce ! Æsch-Mezareph, cap. 2.

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### C A P. III.

**I**N re metallica de Kabbala Denudat. p. 483.  
*Argento* sic scribit  
 R. Mordechai. Sumatur mine-  
 ra argenti rubea, teratur subti-  
 lissimè, admisce ejusdem unciis  
 6. calcis Lunæ unciam semis ;  
 ponatur



ponatur in phiala figillatâ in arenam ; detur ignis primis octo diebus lenis, ne humidum ejus radicale aduratur : hebdomade secundâ gradu uno fortior ; & adhuc fortior tertiâ ; & quartâ ut arena non quidem candeat, sed affusa aquâ tamen sibilet. Et sic in summitate vitri habebis materiam albam, quæ est materia prima, arsenicum tingens, aqua viva metallorum, quam omnes Philosophi ficcâ dicunt, & acetum suum. Hæc ita purificetur. ℞. sublimatum hoc candidum crySTALLINUM teratur cum calcis Lunæ partibus æqualibus in marmore ; ponatur in phialâ figillatâ in arenam iterum, primo bihorio leniori, secundo fortiori, tertio, adhuc vehe-

vehementiore igne, & quidem arenæ sibilantis, adhibito : & iterum sublimabitur arsenicum nostrum, emissis radiis stellatis. Cum autem hujus aliqua requiratur copia, sic illud augmentabis. ℞. Ejusdem unc. 6. & limaturæ Lunæ purissimæ unc. sem. & fiat aaa. quod in phiala figillata in cineribus calidis digeratur, donec omnis luna soluta sit, & in aquam arsenicalem conversa. Hujus spiritus præparati sumatur uncia semis in phialâ clausa cineribus calidis committatur, & ascendet atque descendet ; qui calor continuetur donec non amplius fudet, & in fundo quiescat colore cinereo. Sic soluta est materia & putrefacta. Materiæ hujus

C                      cinereæ

cinereæ fumatur pars una, & aquæ suæ supradictæ pars dimidia, misceantur, & in vitro ut antea defudent, quod octo diebus circiter eveniet. Cum igitur terra cinerea albescere incipiet, eximatur, & imbibatur aquæ suæ lunaris 5. lotionibus; digeraturque ut antea. Imbibaturque & tertiâ vice unciis quinque ejusdem aquæ, & coaguletur ut antea per octiduum. Quarta imbibitio requirit Aquæ lunaris uncias 7. & finitis sudoribus præparatio hæc finita est. Jam pro opere albo fumantur Terræ hujus albæ, drachmæ 21. Aquæ lunaris drachmæ 14. calcis lunæ purissimæ drachmæ 10; misceantur super marmore, & committantur coagulationi, donec



nec indurescant. Imbibe partibus tribus aquæ suæ, donec potionem hanc ebiberit: idque repete toties, donec in lamina candente cupreâ sine fumo fluat: & habebis Tincturam ad album; quam modo prædicto augebis. Ad rubeum adhibetur Calx Solis & ignis fortior; estque opus plus minus quatuor mensium. Hæc ille. Et conferantur hæc cum scriptis Philosophi Arabis; quando de materia arsenicali latius scribit. Æsch-Mezareph, cap. 3.

*Cbesed* in Regno metallico est argentum, ne- Kabbala De-  
nuda. p. 359.  
mine contradicente; atque sic numerus minor vocum גדולה & סמא  
argentum, Prov. 16. 16. c. 17. 3.  
item סמא Ps. 12. 7. Ijob. 28. 1. est  
C 2 idem,



idem, atque 3. Decadem Sephirothica istius Chesed collige ex Exod. 38. 17, 19. ubi argentum in capitulis columnarum, repræsentat *Kether*. *Chochmah* autem cum argento comparatur Prov. 2. 4. & *Binah*, Prov. 16. 16. *Gedulah* elucet ex historia Abrahami, ubi semper præferitur argentum Genes. 13. 2. c. 23. 15, 16. c. 24. 35, 53. *Gebburah* exhibetur cum argentum in igne proponitur Prov. 17. 3. Num. 31. 22. Psal. 66. 10. Prov. 27. 21. *Jesch*. 48. 10. *Jechesk*. 22. 22. *Sechar*. 13. 9. *Malach*. 3. 3. *Tiphereth* est pectus statuæ Dan. 2. 32. *Nexach* est vena argenti Ijob. 28. 1. *Hod* sunt Tubæ argenteæ Numer. 10. 2. *Jesod* reperitur Prov. 10. 20. & *Malchuth*

*chuth* Psal. 12. 7. Kamea hujus metalli repræsentat quadrata novies novem, vices eandem summam referentia hoc modo :

ה	נר	יג	סב	כא	ע	כט	עח	לו
מו	יד	סג	כב	עא	ץ	עט	לח	ו
טו	נה	כג	עב	לא	פ	לט	ז	מו
נו	כד	סד	לב	פא	מ	ח	מח	יו
כה	סה	לג	עג	מא	ט	מט	ז	נו
סו	לד	עד	מב	א	נ	יה	נה	כו
לה	עה	מג	ב	נא	י	נט	כו	סו
עו	מד	ג	נב	יא	ס	יט	סה	לו
מה	ד	נג	יב	סא	כ	סט	כה	עו

Summa hîc vices exhibita est 369. & numero minore 9. Quem omnes etiam variationes referunt, etiamsi millies millenæ fuerunt, quoniam in æternum Che-

sed vel benignitas ejus Psalm.  
136. 1. p. t. Sepher, *Æsch-*  
*Mezareph*, c. 3.

Kabbala De-  
nuda. p. 206.

*ברזל*

*Ferrum.* In scien-

tia naturali hoc metal-  
lum est linea media, pertingens  
ab uno extremo ad alterum.  
Hic est masculus ille & sponsus,  
sine quo non imprægnatur virgo.  
Hic est Sol sapientum, sine quo  
luna perpetuo erit in Tenebris.  
Qui novit radios ejus, in die  
operatur; cæteri noctu palpitant.  
*ברזל* autem cujus numerus mi-  
nor est 12. eundem valorem ha-  
bet ac nomen sanguinolenti il-  
lius animalis *בר* ursus, cujus nu-  
merus 12 pariter. Atque hoc  
est mysticum illud, quod scrip-  
tum extat Dan. 7. 5. *Et ecce be-*  
*stia alia secunda, similis urso, ad-*  
*latus*



*latus unum stetit, & tres extantiae  
in ore ejus, inter dentes ejus: &  
sic dicebant ei: Surge, comede car-  
nem multam. Sensus est; quod  
ad constituendum Regnum me-  
tallicum secundo loco assumen-  
dum fit ferrum; in cujus ore  
vel apertura quæ in catino fit  
trinæ scoriæ, inter albicantem  
ejus naturam protruduntur.  
Comedat autem בשר carnem cu-  
jus numerus minor 7. id est פך  
stibium cujus numerus minor  
itidem est 7. Et quidem car-  
nem multam, quia major est  
proportio hujus, quam illius &  
quidem qualis est פך i. e. 106.  
ad ברזל i. e. 239. talis erit ferri  
ad Puch. Intellige autem car-  
nem Leonis, quod est animal pri-  
mum; cujus alæ aquilinæ & quod  
nimis*



nimis volatile est ipsi, nunc *e-*  
*vulsæ* erunt ; & *elevata* erit atque  
 purificando separata à terra seu  
 scoriis ; & *super pedes* stabit, i. e.  
 in cono consistentiam accipiet,  
*tanquam* homo erecto vultu & ra-  
 diante ; ut Moscheh, אנש enim  
 & משה plenâ scriptione per ge-  
 matriam 351. Et cor, id est, fer-  
 rum, nam לב & ב-ל numeris mi-  
 nimis exhibent 5 hominis Tiph-  
 reth mineralis, datum erit ei.  
 Nam & nomen stellæ huc per-  
 tinentis est ארם quod habet con-  
 notationem hominis rufi. His  
 factis accipi debet bestia tertia,  
*quæ velut Pardus* : nempe Aqua  
 non madefaciens, Jarden sapien-  
 tum ; Nam נמרא Pardus & ירדן  
 numero parvo efficiunt eandem  
 summam nempe 12. Ea quo-  
 que

que est hujus unde velocitas, ut pardo ex hâc ratione non sit ab-  
similis. *Et ei alæ quatuor avis su-  
per dorso ejus; quatuor alæ sunt  
duæ aves, quæ pennis suis exas-  
perant hanc bestiam, ut intrare  
& pugnare queat cum urso &  
leone. Quamvis & per se satis  
fit volatilis & serpentis alati at-  
que basilisci instar mordax & ve-  
nenata. Et quatuor capita bestiæ;  
quibus verbis intelliguntur qua-  
tuor naturæ in hoc composito  
latentes, alba scilicet, rubra, vi-  
ridis & aquea. Et potestas data  
est ei, super cæteras bestias, leo-  
nem nempe & ursum, ut easdem  
vincat, sanguinemque illarum  
glutinosum extrahat. Nam ex  
his omnibus fit una bestia quar-  
ta, vers. 7. quæ formidolosa ter-  
ribilis*

*ribilis & fortis abundanter. Tan-*  
*tos enim crepat fumos, ut peri-*  
*culum aliquando mortis subfit,*  
*si tempore locisque indebitis*  
*tractetur. Et dentes ferri habet*  
*magnos, quia hæc est una ex par-*  
*tibus & materiis ipsam compo-*  
*nentibus. Comedens & comminuens*  
*se ipsam & alia : & residuum pe-*  
*dibus suis conculcans ; id est, natu-*  
*ra tam violenta ut iterum mul-*  
*tis contritionibus & conculcatio-*  
*nibus quasi demum dometur.*  
*Et decem cornua ei ; Nam na-*  
*turam omnium numerationum*  
*metallicarum habet. Cornu par-*  
*vum, &c. ex hac enim extra-*  
*hitur Rex iste minor, naturam*  
*habens Tiphereth, quæ homi-*  
*nis, sed de parte Geburah ; est*  
*enim aurum illud prædominans*  
*in*



in operatione sapientium. Ha-  
tenuſ præparatoria, & nunc in-  
terficienda eſt beſtia & perdendum  
corpus ejus & tradendum ad ignis  
combutionem, &c. Jam enim ſe-  
quitur ipſum regimen ignis, de  
quo alibi. Hæc commentari  
volui ex occasione Gladii Naa-  
mani Illuſtris, quem hoc no-  
men exprimit. *Æſch-Mezareph*,  
cap. 3.

*לנח* *Lancea.* In hi- Kabbala De-  
nuda. p. 683.  
ſtoria naturarum metal-  
licarum huc refertur hiſtoria Pin-  
chafi Num. 25. 7. in qua per-  
ſcortantes intelliguntur Sulphur  
maſculinum (arſenicale,) & aqua  
ficca indebitè in minerâ com-  
mixta. Per lanceam Pinchafi  
autem vis ferri, in materiam  
agens pro expurgandis ſordibus:  
quo



quo ferro non tantum enecatur masculinum illud, sed & ipsa foemina tandem mortificatur : ut hîc non incommode applicari possent miracula Pinchasi. Vide Targum h. l. Ferri enim natura mirabilis est, quod est Camea ejus docet, quæ talis est :

ג	כ	ו	כד	יא
יו	ה	כה	יב	ד
ט	נא	יג	ה	יז
נב	יד	א	יח	י
טו	ב	יט	ו	כג

Ubi quinararius ה, & quadratum ejus כה, naturam foemininam denotant, quæ per hoc metallum corrigitur. *Æsch-Mezareph*, cap. 3.

## CAP. IV.

ברזל  
*Stannum.*

**I**N Scientia na-  
turali hoc

Kabbala  
Denud.  
p. 185.

metallum non usque adeò  
magni est usus ; sicut enim de-  
rivatur à separando, ita à me-  
dicina universali materia ejus  
separata manet. Inter Planetas  
eidem tribuitur Zedek, stella er-  
ratica albicans, cui Gentiles no-  
men Idololatricum applicârunt,  
quorum commemoratio prohi-  
bita Exod. 23. v. 13. majorque  
extirpatio promissa est, Hosch. 2.  
v. 17. Sechari. 13. 2. Inter be-  
stias nulla melius huc refertur  
allegoria, quam ut ob stridorem  
**D** dicatur

dicatur חַיִּי מֵעַר *Aper de Sylva*  
 Psal. 80. 14. cujus numerus est  
 545. qui non tantum factus est  
 109. quinariis, sed numero quo-  
 que suo minimo quinarium re-  
 fert sicut nomen צֶדֶק 194. qui  
 additi sunt 14. & hi iterum 5.  
 Quod bis sumptum est 10, nu-  
 merus minor vocis בְּדִיל ex addi-  
 tis 46. Quinques autem dena  
 referunt quinquaginta portas Bi-  
 nah, & primam literam Sephiræ  
 Nezach, quæ sunt Classēs Sephi-  
 rothicæ ad quas hoc metallum  
 refertur. In transmutationibus  
 particularibus natura ejus sul-  
 phurea sola non prodest, sed  
 cum sulphuribus reliquis præ-  
 fertim rubentium metallorum,  
 aquas crassas debite terrifica-  
 tas in aurum reducit, sicut  
 &

& argentum, si introducitur per argentum vivum in aquæ tenuis naturam subtiliatum quod inter alia, fit commodè & per stannum fit. Natura ejus viscosa autem & aquea in aurum meliorari potest, si cum calce auri per decendium omnibus ignis gradibus pulverifetur; & in aurum fluens sub pilulæ formâ sensim immittatur; Quod & cum argento fieri edoctus sum. Sed non est sapiens nisi Dominus experientiæ; hinc plura non addo; qui sapit, naturas corrigere poterit & experimentis, ubi deficiunt, subveniat. Æsch Mezareph, cap. 4.

קסטנ Stannum. Vid. בריל. Camea ejus est sequens:

Kabbala Denudat. p. 676.



ד	י	ט	א
ט	ו	ו	י
ה	ז	י	ה
י	ב	ג	י

Numerus ex omni latere resultans est לל tenuitatem & vilitatem hujus metalli in operationibus metallicis representans. Æsch-Mezareph, cap. 4.

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## C A P. V.

Kabbala Denudat. p. 271.

**I**N sapientiâ Naturæ הוה est Classis æris, Color enim naturam Gebhurah exprimit, quam habet hæc Sephirah; nec alienus fuit æris usus ab instrumentis laudandi & musicis,

ficis, 1 Chron. 15. 19. & in bello habebantur ænei arcus 2 Schem. 22. 35. Ijob. 20. 24. & familia, 1 Schem. 17. 5, 6, 38. Sicut autem Hod cingitur à serpente, ita nomen חֲוִי æris nomen חֲוִי serpentis in fundamento refert; & septuaginta talenta æris oblationis Exod. 38. 29. repræsentat 70. principes. Circa hunc locum enim maxima adhuc est vis corticum; unde sicut Hod est gradus repræsentationum propheticarum; ita à radice חֲוִי veniunt חֲוִי Incantationes Num. 23. 23. c. 24. 1. Qui autem accuratus esse voluerit, ille, sicut Hod decadem suam habet specialem, ita quoque in æris historia ex lege facile colligere poterit Decadem. Nonne enim

oblatio illa æris, in genere, ex qua deinde fiebant vasa ad tabernaculum Exod. 38. 29. referri poterit ad Kether, cum ex hac cæteri gradus omnes sint orti? Nonne Concha æris, Exod. 30. 18. refert naturam Chochmah, è qua influxus demittitur ad omnia inferiora? Istius autem basis, quæ etiam ærea ibid. est Binah : in hac enim Chochmah refidet. Deinde altare æneum Exod. 27. 2. cum apparatu suo, refert sex extremitates; duo enim vectes ib. vers. 6. ære obducti, sunt quasi duo brachia, Gedulah & Gebhurah : corpus ipsum altaris, Tiphereth : quatuor annuli æris ib. 4. ad dextram & sinistram ; Nezach & Hod, & rete æneum, quod fundamenti

damenti loco ib. 4. Jesod. Et si dicis Altare referendum ad Malchuth, juxta consensum quasi communem, quod Altare repræsentet notionem fœminæ: respondetur, id verum esse in generali distributione Tabernaculi & Templi. Sed inter classes æris speciales, ubi omnia jam antea ad fœminam inclinant, atque sic etiam Tiphereth, notio masculi non adeò erit remota: sunt enim adhuc אֲרִי bases æneæ Exod. 26. 37. c. 27. 10. quæ tanquam imum tabernaculi nou incongruè naturam Malchuth habent. Qui hîc mysteria ipsa prolixius diducere vellet, orationem facile posset prolongare: sed in brevitate quoque sapiens intelliget fundamenta. Kameæ  
mirabiles



mirabiles ad classem æris pertinentes, omnes continent retia quadrata è septenario, quorum omnes columnæ verticales & horizontales & diagoniales eandem referunt summam; quarum innumeræ fieri possunt; v. g.

ד	לה	י	מא	יו	מו	כב
כט	יא	מב	יו	מח	כג	ה
יב	לו	יח	מט	כד	ו	ל
לז	יט	מג	כה	ז	לא	יג
כ	כד	כו	א	לב	יד	לה
מה	כו	ב	לג	ח	לט	כא
כח	ג	לד	ט	מ	טו	מו

Hic omnes columnæ, vel classes referunt summam צפה, 175. quod nempe speculandum fit desuper: nam columna ad dextram prima nempe 4, 29, 12, 37, 20, 45, 28.

28. efficiunt 175. & sic reliquæ  
ad extremam usque versus fini-  
stram. Eodem modo ordo su-  
premus 22. (ubi nota mysterium  
22. literarum) 47, 16, 41, 10,  
35, 4. (ubi nota mysterium Te-  
tragrammati) & sic omnes usque  
ad imam. Tandem in trans-  
versum ab angulo inter orien-  
tem & austrum usque ad angu-  
lum inter occidentem & septen-  
trionem 4, 11, 18, 25, 32, 39,  
46. sunt 175. & ab angulo in-  
ter orientem & septentrionem  
usque ad angulum inter occi-  
dentem & austrum nempe 22,  
23, 24, 25, 26, 27, 28. pariter  
sunt 175. speculari ergò hæc  
& videbis abyssum profundita-  
tis; nisi mavis alludere ad *ob-*  
*ductiones*, ad quas adhibitum fuit

æs, Exod. 27. 2, 6, &c. Ita si negligatur א & initium fiat à ב occurrit tibi in summis צב I Sam. 14. 4. defectivè scriptum. Si incipias à א habebis summas similes numeri 189. si à ט 206. si à ה 213. & sic ascendent septenario sese invicem superantes. Quin etiam si per saltus disponas numeros, א & א & ה & י & ו &c. à quocunque fiat initium, modo eandem observes proportionem. Item א & ה & י & י & נ &c. Item א & ה & ו & נ, semper rete hoc septenarium eandem ab omni facie tibi repræsentabit summam. Cujus usum ulteriorem alibi aperire potero. Æsch Mezareph, c. 5.

נחש אEs. Vide Soh Kabbala De-  
 nudat.p.570.

Pekude 103, 410, sq.

Vid. supra נח p. 271. Inter

Planetas ipsi correspondet נח

Venus; necessarium ad *splendo-*

*rem* metallicum promovendum

instrumentum: masculi tamen

vicem potius, quam foeminæ

habens. Noli enim decipi, ut

credas splendorem tibi promitti

album, quod vox Nogah infert;

sed Hod influxum accipere de-

bet Gebhuraticum; & dare. O

quantum hoc est mysterium!

disce igitur in sublimē tollere

serpentem, qui vocatur Ne-

chuschtan 2 Reg. 18. 4. si sa-

nare vis naturas infirmas, ad

exemplum Mosis. Æsch Meza-

reph c. 5.



## C A P. VI.

Kabbala De-  
nugat.p.345.

**I**N doctrina metallica Chochmah est gradus Plumbi ; vel salis primordialis, in quo latet plumbum sapientum. Sed quomodo plumbo locus tam sublimis tribuitur, quod est metallum tam ignobile; & cujus in scriptura tam rarò fit mentio? Sed hîc latet sapientia. Uterque gradus valdè occultus est, hinc parum de eo instituitur sermo. Sed tamen non deerit & hîc numerus Sefhirarum particularium. Nonnè enim quod Sechari. 5. 7. *Talentum plumbi elatum* dicitur, & in alto deportatum, gradum Kether repræsentare potest? Et quod ibidem v.8. dicitur

dicitur de *Lapide plumbi*; figuram  $\pi s$  Jod proponit, quod est in Chochmah. Deinde Jechesk. 27. 12. plumbum refertur ad locum congregationis, qualis est Binah. Et Amos 7. 7.  $\pi$  perpendiculum plumbeum denotat filum Chesed, nam &  $\pi$  cum tota voce habet 72 numerum  $\pi$ . Quod autem Numb. 31. 22. plumbum numeratur inter ea, quæ ingrediuntur in Ignem, erit Gebhurah. At Ijobh 19. 24. Stylus ferreus & plumbum conjunguntur, unde tibi Tiphereth, scriptor. Quid autem Jechesk. 22. 18, 20. fornax probationis, seu gratiæ, & fornax judicii, in quibus etiam plumbum? Nempe Nezach & Hod, debebat enim effluere fluvijs argenti. Et Jirm. E 6. 29.

6. 29. Catinus probatorius, è quo per plumbum separatur argentum bonum, annon est justus & justificans ; Jesod ? Si autem quæris imum maris, speculari locum Exod. 15. 10. ubi occurreret notio Malchuth. Hoc est mare illud rubrum, ex quo extrahitur Sal Sapientiæ ; & in quo Naves Schlomoh advehunt aurum. Sepher *Æsch Mezareph* cap. 6.

Kabbala Denudat. p. 625.

*עפרת Plumbum.* In

Doctrina de rebus naturalibus refertur ad sapientiam ; magnus enim hic latet sapientiæ thesaurus. Et huc refertur locus Prov. 3. 19. *Dominus in sapientia fundavit terram : terram, inquam, de qua Ijob. 28. 6. Cui sunt pulveres auri.* Ubi notetur

vox עפרות. Hoc plumbum mystico nomine vocatur כל omne, quia in eo latet systema totius universitatis. Nam figura ejus infra habet circulum, signum universæ perfectionis, & supra eundem quatuor dalethin, quorum anguli in unum punctum coeunt, ut scias, hic latere omnem quaternitatem, & quaternitatis quaternitates, five elementa concipias, five cortices, five literas, five mundos. Et sane in hoc plumbo Sapientum quatuor latent *elementa*, nempe, *ignis*, seu sulphur Philosophorum; *aër* separator aquarum; *aqua* sicca; & *terra* salis mirandi. Quatuor in eo etiam latent *cortices* Jechesk. 4. 1. descripti, nam in præparatione ejus occurret



tibi ventus turbinis & nubes magna, & ignis vorticosus, donec tandem proveniat splendor desideratus. *Tetragrammati* etiam sephira naturalis & metallum ejus hic tibi occurrit, & quatuor *mundos* in ipso labore naturaliter peragrabis, quando, post *factionem* & *formationem* sat laboriosam, tibi apparebit *creatio* illa mirabilis, postquam *emanationem* habebis luminis naturalis desiderati. Et nota quod vox כל cujus numerus est 50 quindecies multiplicata, juxta numerum nominis sancti in sapientiæ Sephira characteristici, producat numerum vocis עפרת nempe 750. Camea quoque istius metalli æquè admiranda est, in qua numerus 15. nominis יח in quadrato

drato novem arearum, qui in  
nona versamur Sefhirâ, per om-  
nes columnas verticales horizon-  
tales & diagonias sese offert hoc  
modo :

ד	ט	ב
ג	ה	ז
ח	א	ו

Planeta huc refertur Schabthai  
à quiete denominatus : quia in  
hoc principio quies tibi offertur  
desideratissima. Et si computa-  
veris has voces להב שבתאי i. e.  
mucro vel acies Saturni, orietur  
numerus nominis עשרת seu plum-  
bi. Æsch-Mezareph c. 6.

In Scientia naturali Kabbala De-  
nomen ארור variè ap- nudat. p. 151.  
plicatur (ו) enim datur ארור  
*Catulus Leonis* prout etiam loqui-  
tur

tur Jaacobh Gen. 49. v. 9. Vox  
ista נא Catulus numeris refert  
209. & si totum contextum vo-  
cis adjicias unitatis loco, erunt  
210. qui est numerus vocis נעמן,  
id est, Naëmani Syri Principis  
militiæ Regis Aram, 2 Reg. 5.  
v. 1. per quem allegoricè intel-  
ligitur materia Medicinæ me-  
tallicæ septies per Jordanum pu-  
rificanda; quam multi metallicæ  
rei studiosi, Gur vocant. (2)  
Hancque ut melius cognoscas  
fume istius vocis נעמן numerum  
minorem, qui est 21. qui æqui-  
pollet numero Nominis Kether,  
quod est אהיה 21. (3) Nume-  
rus נעמן cum tota voce est 211.  
cui æquipollet nomen Leonis a-  
liud nempe ארי 211. (4) Atque  
sic etiam ארי-ה leo, numeris æqui-  
pollet

pollet voci primæ Historiæ istius  
admirandæ 2 Reg. 5. 1. וַעֲמַן *Et*  
*Naaman*; constituunt enim 216.

(5) Porro numeris quoque concordant voces נַפִּיר *Leo juvenis* & יִרְקָה viriditas, quælibet enim habet 310. Jamque notum est in mysteriis metallicis in ipso limine occurrere ænigma de Leone viriditatis, quem Leonem viridem vocamus: quem ne, quæso, existima ob aliam causam ita dici, nisi ob colorem: Nisi enim materia tua viridis fuerit non tantum in immediato illo statu antequam in aquam reducitur, sed etiam postquam aqua auri inde facta est; Viam tuam ficcam universalem adhuc emendandam esse memento. (6) Ulterius Leonum quoque nomina sunt



sunt לבי, quæ est Leæna, juxta  
 Ijob. 4. v. 11. *Filii Leænæ sepa-*  
*rabunt se.* Jechesk. 19. v. 2. *Ma-*  
*ter tua Leæna, inter Leones cuba-*  
*vit.* Nachum. 2. v. 12. *Leæna*  
*ibi.* & v. 13. *Leo suffocabat Leænis*  
*suis.* Item לי, quod denotat  
 Leonem ferocem longo & sim-  
 plici villo, prout reperitur Prov.  
 30. 30. *Leo fortis inter animalia.*  
 Hæc duo nomina minore numero  
 referunt septenarium: nam לבי  
 continet 43. quæ sunt 7. & לי  
 340. quæ pariter sunt 7. Istis  
 æquipollet nomen פּי stibium  
 quod refert summam 106. &  
 minore numero 7. quo clarius  
 nihil dici posset: præsertim si  
 considerentur istius mineralis  
 cognomina quum vocatur fer-  
 vus capillorum vel villorum  
 longo-

longorum, atque rubentium & similia. (7) Adhuc aliud datur Leonis nomen juxta Magistros in Sanhedrin, cap. 11. fol. 95. col. 1. nempe שחז quod etiam Targum, Psal. 17. 12. usurpat, istius numerus est 398. quod numero minore est 2. Atque eundem quoque numerum habet vox Chaldaica צדד (in Targum 2 Reg. 3. 30. Jirmei. 4. 30. loco Hebraici צד quod est Antimonium, adhibita) nempe 109. quod cum tota voce est 110. & numero minore 2. (8.) Tandem etiam occurrit nomen Leonis nigricantis nempe שחל cuius numerus est 338. quod minimo numero est 5. Jam assume numerum minimum vocis חמז qui est 3. & minimum vocis

Chal-

Chaldaicæ ברזל ferrum qui est 2.  
 & habebis 5. (9) Rubri Leonis  
 nomine vocatur זהב aurum; &  
 sic non tantum diminuti numeri  
 nominum לביש & לביש efficiunt  
 14. quem numerum habet זהב;  
 sed etiam diminutus numerus  
 vocis זהב est 5. sicut שחל referre  
 modò dixi. Sub hac autem no-  
 tione aurum intelligendum est  
 vel jam mortificatum, vel nunc  
 demum è sapientum mineris ex-  
 tractum, colore nigrum sed po-  
 tentia rubrum. *Æsch-Mezareph*  
 cap. 6.

## C A P. VII.

ירדן  
*Farden.*

**D**Enotat A- Kabbala De-  
 quam mi- nudat.p.455.  
 neralem ad mundificationem me-  
 tallorum

tallorum & mineralium leproso-  
rum utilem. Fluit autem hæc  
aqua è duplici fonte, quorum al-  
ter ob fluiditatem יא Jeor, quasi  
fluidus, naturam dextræ & benignam  
habens, alter יר rigorosus &  
naturæ asperæ dicitur. Fluit au-  
tem per mare falsum, quod no-  
tetur, & tandem cum mari ru-  
bro commisceri censetur; quæ  
est materia sulphurea, masculina,  
omnibus veris operariis nota.  
Scito autem quod nomen יי pu-  
ritas per 8. numerum Jesod,  
multiplicatum producat nume-  
rum ידו ordo, 264. qui etiam  
continetur voce ירי, ut memine-  
ris ad minimum octo requiri or-  
dines purificationum, antequam  
vera puritas subsequatur. *Æsch-  
Mezareph, cap. 7.*



Kabbala De-  
nudar. p. 441.

In naturalibus Jefod sub se continet argentum vivum; quia hoc est fundamentum totius artis transmutatoriæ. Et sicut Nomen אל subindicat naturam *argenti*, quia ambo pertinent ad classem Chesed; (hîc autem ad Chesed inferiorem Jefod,) ita nomen אל חי, idem quasi est ac כסף חי *argentum vivum*. Atque sic כוכב stella quod est nomen Planetæ cui hæc materia subest cum tota voce est 49. qui idem est Numerus אל חי. Sed memento non omne argentum vivum ad laborem tuum conducere; quia differunt ut linum & byssus, vel sericum; frustra autem linum præparabis, ut accipiat tenuitatem & splendorem byssi. Suntque qui putant  
hoc

hoc esse signum Aquæ hujus legitimæ, si cum auro mixta statim effervescat : Sed & solutio argenti vivi communis per plumbum præcipitata hoc præstat : & quid efficiet ? Ego enim dico tibi, non aliud veri argenti vivi dari signum, quam hoc, quod in debito calore cuticulam induit, quæ purum putum aurum est, idque parvo temporis spatio, imò una nocte. Hoc est illud, quod non sine mysterio vocatur כוכב stella ; quia juxta Kabbalam naturalem Num. 24. 17. *E* (metallo) *Jaacob incedit stella*, vel in plano, figuræ virgarum & ramorum *exurgunt* ; & ab hac stellâ fluit influentia hæc, de qua loquimur. Hoc argentum vivum in Gemara, Tr. Gittin, cap. 7.

F. f. 69.

f. 69. b. vocatur אֶשְׁכ־מֶזָרֶפֶת quasi diceretur Aqua Sphærica, quia è Sphærâ mundana profluit. Et Gen. 36. 39. dicitur מֵהַטְּבֵאל quasi מֵהַטְּבֵאלָא per transmutationem literarum, Aquæ immersionis, quia iisdem immergitur Rex purificandus, vel quasi מֵאֵל הַטֵּב per similem metathesin, Aquæ El boni, seu Argenti vivi, vita enim & bonum, æquipollent, ut mors & malum. Hæc dicitur filia מַטְרֵי. Matredi, i. e. prout docet Targum, Viri aurificis laborantis cum assidua defatigatione; Nam hæc aqua non fluit è terra, nec effoditur in mineris sed magno labore & multa assiduitate elicitor & perficitur. Hujus Uxor appellatur מֵהַטְּבֵאל *Aqua auri*, five talis Aqua, quæ aurum



aurum emittit. Cum hâc si desponsatur artifex, filiam generabit, quæ erit Aqua balnei regii. Quamvis alii sponsam hanc velint esse Aquas, quæ ex auro factæ sunt quam tamen pauperes relinquunt magnatibus desponsandam. Maritus illius Mehetabel est, Rex iste Edomiticus & rubedinis, qui appellatur דָּהָר Decor nempe decus regni (Dan. 11. 20.) metallici, quod est aurum; sed tale, referri possit ad Tiphereth, nam דָּהָר repræsentat 209. quem numerum etiam habet Tetragrammaton multiplicatam per 8. qui est numerus circumcisionis & Jesod, si addatur tota vox. Sed ut observes intelligi Tiphereth gradûs Geburah, Scito, eundem numerum

F 2      addito



addito toto, etiam contineri in  
 קרן, quæ itidem est classis auri.  
 Urbs istius Regis vocatur קרן à  
 splendore juxta, Deut. 33. 2.  
 quod nomen & Nomen, קרן quo  
 designatur Jesod, eundem habent  
 numerum 156; Ut scias argen-  
 tum vivum requiri ad opus: &  
 extra hanc urbem splendidam  
 non residere decorem regium.  
 Huc pertinet hujus metri cog-  
 nomen aliud קרן קרן, quasi  
 diceretur aurum vivum; quia  
 Elohim & aurum eandem deno-  
 tant mensuram. Sic autem di-  
 citur hæc aqua, quia est mater  
 & principium auri vivi: nam  
 omnis auri species alia, censetur  
 esse mortua, hæc unicâ exceptâ.  
 Nec errabis si ipsi tribues cogno-  
 men adhuc aliud ordinarium, ut  
 dica-

dicatur מקור מים חיים, Scaturigo  
 aquarum viventium : Ab his e-  
 nim aquis vivificatur Rex, ut  
 Vitam tribuere possit omnibus  
 tam metallis, quam viventibus.  
 Kamea hujus Aquæ plane mira-  
 bilis est, & exhibet juxta nume-  
 rum חי, vivi decies octies eandem  
 summam in quadrato 64. nume-  
 rorum, quæ est summa Nominis  
 מי ודב Aquæ auri ; in infinitum  
 variabilem hoc modo :

א	סג	סב	ד	ה	נט	נח	ח
נו	י	יא	נג	נב	יד	טו	מט
מח	יח	יט	מה	מד	כב	כג	מא
כה	לט	לח	כח	כט	לה	לד	לב
לג	לא	ל	לו	לו	טו	כו	מ
כד	מב	מג	כא	כ	מו	מו	יו
טו	נ	נא	יג	יב	נד	נה	ט
נו	ז	ז	ס	סא	ג	ב	סד

Ubi habes summam 260. ab imo ad summum, à dextra ad sinistram & per diagonium. Cujus numerus minor est 8. numerus Jesod ; sicut & radix totius quadrati est 8. Symbolum Summæ primæ 260. est  $\text{קס"ו}$  recessit, quia progrediendo, summa semper retrocedit in variationibus : v. g. si incipias à 2. Summa erit 268, qui resolvitur in 7. Incipiendo à 3, Summa erit 276, qui resolvitur in 6. & sic porrò. Nam sic quoque crescente numero purificationum, decrescit pondus aquæ tuæ. *Æsch Mezareph c. 7.*

## C A P. VIII.

יִנְיָ  
Columba. **I**Nter ænig- Kabbala De-  
nudar. p430.  
mata re-

rum naturalium Columbæ no-  
men nunquam applicatur me-  
tallis ipsis, sed naturis ministran-  
tibus & præparantibus. Qui  
hic naturam *Holocausti* intelligit,  
ille non turtures sumet, sed duos  
filios columbæ Levit. 1. 14. cap.  
12. 8. cap. 14. 22. Numeres  
autem vocem ינִי 62. & bina-  
rium columbarum unde vox  
נִנְיָ 64. quod est nomen quinti  
inter Planetas, & veram calca-  
bis viam. Aliàs *ne labores ad-  
ditescendum; ab intelligentiâ tuâ  
cessa. An facies ut involent oculi  
tui in illud? Et ipsum non erit.*  
*Sed*



*Sed* (discipulus sapientum) *faci-*  
*endo faciet ipsi alas, & sicut a-*  
*quila volabit* (ut fiat astrorum  
 mineralium) *cælum*, Prov. 23.  
 4, 5. Æsch-Mezareph c. 8.

Kabbala De-  
 nudat. p. 456.

ירח *Luna*. In histo-

ria rerum naturalium  
 Luna vocatur Medicina ad al-  
 bum ; qui à Sole accepit splen-  
 dorem albicantem, quæ simili  
 fulgore illustrat & in sui natu-  
 ram convertit terram omnem,  
 id est, metalla immunda. Et de  
 hac mysticè intelligi potest locus  
 Jesch. 30. 26. quia finito opere  
 splendorem acquisivit solificum,  
 in illo statu autem ad eam per-  
 tinet locus, Cant. 6. 9. Eodem  
 nomine appellatur materia ope-  
 ris ; & ita quidem, ut quasi luna  
 falcata

falcata sit in statu primo consistentiæ; & quasi luna plena in statu ultimo fluiditatis & puritatis. Habent autem per gematr. eosdem numeros voces לונה luna & ארמא arcana. item רבוי multitudo; quia in hac materia consistunt arcana multiplicationis. Æsch-Mezareph c. 8.

נפירתא Sulphur. In scientia de mineralibus Kabbala Denudat. p. 241.  
hoc principium refertur ad Binah, ad sinistram, propter colorem; & ad illud latus etiam Aurum referri solet. Et ארמא species auri ad classem Binah relata, numero minore 7. concordat cum נפירתא. Aurum igitur Prudentiæ naturalis debet esse Charutz effossum, vel simile;

mile ; non excoctum. Et hoc est sulphur illud, quod colorem dat igneum, penetrantem, & mutantem terras impuras. Sulphur nempe cum sale, Deut. 29. 23. Sulphur cum igne, pluens super impios, i.e. metalla immunda Psal. 11. 6. Hoc Sulphur fodiendum tibi est ; effodias autem illud ex aqua, ut habeas ignem ex aqua : & si recta fuerit via tua coram Domino, ferrum tibi natabit super aquam, 2 Reg. 6. 6. Abi igitur ad Jordanum cum Elischa ib. vers. 4. Sed quis eloquetur Gebhuroth Domini Psal. 106. 2. Multi alia conquirunt Sulphura ; & qui ingressus est *domum semitarum* particularium, Prov. 8. 2. intelliget. Nam Sulphura  
auri

auri & ferri, quorum extractio  
à multis docetur & facilis est;  
item auri, ferri & æris, item  
auri ferri, cupri, stibii; quæ  
post fulmina per acetum colli-  
guntur ex lixivio, mutata in  
oleum rubrum cum hydragyro  
madido, argentum tingunt. Sed  
*thesaurus desiderabilis & oleum in  
habitu sapientis*, Prov. 21. 20.  
Æsch-Mezareph c. 8.

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**FINIS.**



